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BIOGRAPHY

OF

REV. G. H. ATKINSON, D. D.

Atkinson

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To the Library of
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a classmate of Dr. Atkinson.

G. A. Atkinson

REV.

BIOGRAPHY

OF

REV. G. H. ATKINSON, D. D.

WITH ILLUSTRATIONS.

JOURNAL OF SEA VOYAGE TO OREGON IN 1848,

AND SELECTED ADDRESSES AND

PRINTED ARTICLES,

AND A

PARTICULAR ACCOUNT OF HIS CHURCH WORK

IN THE PACIFIC NORTHWEST,

Prepared by

REV. MYRON EELLS, D. D.

Compiled by

NANCY BATES ATKINSON

PORTLAND, OREGON:
F. W. BALTES AND COMPANY, PRINTERS.
1893

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To the Cause of Home Missions Everywhere,
this Volume is Affectionately Dedicated.

NANCY BATES ATKINSON.

BIOGRAPHY OF

REV. G. H. ATKINSON, D. D.

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PREFATORY NOTE BY THE AUTHOR.

In presenting this biography of Dr. Atkinson to the circle of his friends in this and other States, and to the public, brief mention should be made of the circumstances of its publication, and the plan of the work.

It was the hope of the author to bring the book to completion much sooner. No one knew so perfectly as she the entire life of the man here portrayed, and she felt it as a sacred trust to leave to her family, and to the personal friends of Dr. Atkinson, and to the church and State which he served, such records as she might command of one who was ever too busy and too much engrossed in his work to make or leave anything but chance records of his own life. Delay in publication, due in part to ill health, and in part to lack of means for so great an undertaking, has now been providentially terminated, and the means supplied in the bequest of a beloved brother.

The generous assistance of Dr. Roy and Dr. Willey and General Eaton appears in the introductory chapter. The valuable aid of other friends appears as the work progresses. The exhaustive paper by Dr. Myron Eells, which fills an invaluable place in the fullness and accuracy of its details, was prepared from data furnished, in part, by the author; particularly, files of the *Home Missionary*. This paper has especial value here as the offering and tribute of the Congregational Association of Oregon and Washington. All of this aid from friends in both near and distant fields is here gratefully acknowledged.

The work necessary to give final arrangement to this compilation has been done by Rev. H. S. Lyman,—— a student and well recognized writer of Oregon History, and a son of Rev. Horace Lyman, the first associate of Dr. Atkinson in Home Missionary work in the Northwest.

In preparation of this book, the author has aimed at making a connected narrative, but to give this as nearly as might be from Dr. Atkinson's own point of view; using his language where this was available. Such matter as she has prepared has been with the object of touching upon facts not mentioned by him or elsewhere. The discourses, addresses and articles published from his pen, give, in his own expression, the views and ideas which he wielded with such power in this country.

It is with humble gratitude to God that this work is finished; and the book is published in the hope that the work done by Dr. Atkinson in building up Christ's Kingdom, may touch our churches afresh and increase their power.

MRS. G. H. ATKINSON.

Portland, Oregon, April 4, 1893.

BIOGRAPHY OF REV. G. H. ATKINSON, D. D.

CHAPTER I.

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Qualities of Dr. Atkinson as a Man and a Leader; by Rev. Joseph E. Roy, D. D. — The Character and Results of Dr. Atkinson's Work in Oregon; by Rev. S. H. Willey, D. D. — Tribute to the Memory of Dr. Atkinson; by Gen. John Eaton.

QUALITIES OF DR. ATKINSON AS A MAN AND A LEADER.

GOOD biography is the best of reading. It traces the way by which God has been building up a man, his life, his character. Man was not only the crowning work of creation, but the discipline of man into character, and the projecting of his life according to a high ideal, is a divine process. There is no more interesting study than that by which we follow up God's way of working a man into his allotted life plan. The study itself is a stimulus. A good biography, moreover, teaches, with a life as an object lesson; now, it urges to imitation; now, it dissuades from following; and all the while it furnishes an inspiration to seek the attainment of the best in character and in usefulness.

The first men of a new country are the historic men. They are necessarily thrust into prominence. If anything is to be done, they are the men to do it. And everything is to be done. Local society is to be set up

and trained. Local institutions of education and of religion, of temperance and of all reform are to be established. The affairs of the State — secular, political and commercial — are to be organized. Larger institutions of learning and of eleemosynary character are to be founded. In a new settlement the mass of the people are engrossed with the ordering of its secular affairs. The minister has more time for the strictly social, moral and religious development. Indeed, that is his business. It is the very purpose for which, by some fostering society, he has been projected into the swirl of the new life. And so, in time, he comes to find himself built into almost every undertaking of the new community, so that, by and by, when the history comes to be written, he appears on many a page as an essential factor, without which there would have been no history to write.

Such was the life of the man whose course has been traced by loving hands in this biography. It is a delightful study to follow him out from the ancestral home; out from college and from theological seminary; in plan, striking off into the Foreign Missionary field; and from that directed to a so-called Home Missionary field, yet sweeping around by way of the Sandwich Islands, and there confronting paganism on the west front of our continent; setting up and fostering his own church, and others to be its associates; giving heed to the advice of the Father of Colleges, that he found an academy that should grow into a college, as had been done by the Yale Band in Illinois; growing into the history of the rising State; measuring by his life work the first forty years of its career; and spreading out his later life in official relation and dominating influence over the territory on the North, that should enter the Union of States

about as he should enter the estate of the blessed; — all of this is a story, thrilling in its every day unfolding, in its collateral concomitants, in the final round up, and in the future results already apparent as projected by the forces of his earthly life. Perforce the circumstances of his Western career, he became a historic man. Hereafter, when any one shall strike back along the track of the history of that greater Northwest, he will find himself all the while coming up against the name of this man, his influence, his molding hand. As stands the names of Porter and Bascom and Sturtevant for Illinois, the names of Peet, Chapin and Clary for Wisconsin, those of Turner, Robbins and Salter for Iowa, and Warren for California, so will stand the name of Atkinson for Oregon.

In that history, it will always be a striking fact that two missionary streams there came into conjunction — that of the foreign work by way of the East, and that of the home work by way of the West; that of the martyr, Dr. Whitman, and that of the pioneer, Rev. Dr. Atkinson. It will also appear as a marvel of history, that those two streams of influence coalesced so grandly in producing the commonwealth of Oregon. The remnant of Whitman's missionaries, Spalding and Gray and Eells and Walker, falling in with the force represented by Atkinson, became teachers and associated founders of the Salem University, of the Pacific University and Tualatin Academy, and of Whitman College; they became the historians of the new country; they still persevered in the process of Christianizing the Indians; and their children, natives of the soil, have shared in the history-making and the history-writing, and are now, not a few in number, vastly influential elements in that rising population.

It will also appear as a noted incident in that history, that the Missouri emigrants who followed Dr. Whitman over the mountains to show that that great region could be populated from the East, gave cast to the prevailing population there, by attracting successive migrations from the same State. Then, by this same line of affinity, before and during, and after the war, multitudes of people were drawn up there from the South. It was the prevalence of that Southern type of civilization, that always made it the more difficult for the Puritan style of civilization to secure the dominance which it had so readily gained in the most of the Western States. Against these odds Dr. Atkinson had always to contend. A knowledge of this fact clears up what had seemed to some as inexplicable, and makes all the more conspicuous the real success of Dr. Atkinson in planting Puritan ideas and institutions among that people. The American Home Missionary Society has done well in standing by that work so grandly.

We, who are natives to the West, cherish a profound sense of gratitude toward the young ministers who came out from the East, to cast in their lot with us; to share in the mutually molding influence of themselves and of our people, to build up our society and our schools and colleges, and to train us boys up into something of the character of that civilization which they brought along from their own New England. We are talking of raising up a ministry in the West, of the West and for the West; and it is well; but we have to acknowledge, gratefully, that the most of the work done in foundation laying, and in building up our civil, social and religious life, has been done by those self-forgetting men, who, losing their lives in our Western wilds, have

found them. The subject of this memoir, I found over there, was receiving a large share of this reverential regard among the rising young men of that coast.

It is a great favor that a man may be allowed to put in all of his life-work within the same State. He grows up to be more of the historic figure of which I have been speaking; he consolidates his influence; he masses his friends; he leaves his life-fruitage more compact. And to this honor also came our friend, whose life was identified with that State which he had labored to save to the Realm of our Divine King, even as Dr. Whitman had saved the same to our own Republic.

JOSEPH E. ROY.

Chicago, November, 1890.

THE CHARACTER AND RESULTS OF DR. ATKINSON'S WORK IN OREGON.

No sooner was the treaty of 1846 concluded between the United States and Great Britain, establishing our Northwestern boundary through to the Pacific Ocean, than the secretaries and executive committee of the American Home Missionary Society made a thorough study of the new territory thus acquired.

It was not much known at that time, nor was its value at all understood, as the Congressional debates of that day sufficiently show. The officers of the Home Missionary Society were far-seeing men, and came to very correct conclusions concerning the value and importance of this great territory, as we now see. They became convinced that, though it was at that time remote and almost inaccessible, it had attractions that would soon draw to it population. Indeed, they perceived that even before the boundary question was

settled, and while the territory was under the joint occupation of the two countries, trains of bold and enterprising emigrants had made their way across the Rocky Mountains, and were beginning for themselves homes in the Willamette Valley and elsewhere.

And they foresaw at once, now that the territory was our own, that greater numbers would soon follow, and constitute a population needing the institutions of religion and learning.

They saw, also, that their great distance from the Eastern home-centers would make it all the more necessary that ministers of the gospel should be sent to them, and that without delay.

Though hardly knowing whence the means would come to meet the large expense of a mission so far away, they determined to undertake it as soon as possible, and trust to the Christian enterprise of the churches to sustain it.

Not one year was allowed to pass before their plans were matured, and they were in search of the man to lead the way in the new and untried undertaking.

As a good providence would have it, they found the man and the woman in the Rev. Geo. H. Atkinson and his wife, whom they succeeded in diverting from a "Foreign" Mission in order that they might come to Oregon, which was accounted a "Home Mission," because under our country's flag, but at the same time hardly less foreign, as to distance, than the remotest mission in the world.

Mr. Atkinson was a young man, just graduated from the Theological Seminary and ordained to the Christian ministry, and eager for a work of breadth and wide usefulness. The mission to Oregon seemed to him, and

to Mrs. Atkinson, such an opportunity of Christian service as might enlist their whole-hearted enthusiasm, and be accepted as their life-work.

After a nearly eight months' voyage by way of Cape Horn and the Sandwich Islands, on the 12th day of June, 1848, they crossed the stormy bar and entered the Columbia River. Not many days after, they selected Oregon City as their home and the field of their immediate labor.

The situation of affairs in Oregon at that time was such that these young missionaries must have found themselves severely tested as to their bravery and perseverance.

In the first place, civil affairs were in the utmost confusion. The territory had come under the authority of the United States, to be sure, but no government had as yet been organized, no officers had been appointed, and no military force had been sent to preserve order. The few thousand English-speaking people then residing in Oregon were far from united in feeling. But for the purpose of self-protection, especially against the Indians, they organized a temporary government, and appointed officers to administer it as best they could.

Everything was, however, in uncertainty, especially because the slavery issue then divided the country, and no one could foresee when Congress would agree on a Territorial Government, and sustain it with sufficient force to secure domestic tranquility and protection from combinations of powerful Indian tribes then inhabiting the country. At this very time an Indian war was imminent. The massacre of Dr. Whitman and his family had taken place only the November before, and the last of the rescued missionaries who had been

associated with him had arrived in the Willamette Valley at the very time Mr. and Mrs. Atkinson landed at Oregon City.

It is easy to see how dark the prospect must have been for building churches and establishing schools, and otherwise working for the good of society, in circumstances like these.

But this was not all. In the month of January, 1848, some six months before this, gold had been discovered in California, and by this time its existence in paying quantities had come to be so thoroughly believed that men of all trades and occupations were abandoning their business, and in hot haste preparing to leave for the mines. Of course, this made everything still more uncertain, unsettled and discouraging to young missionaries not yet hardened to such things. It is not easy to imagine circumstances more severely trying to the courage and discretion of a young minister of the gospel than those which confronted Dr. Atkinson when he began his work in Oregon.

But he never wavered. While other men drifted hither and thither, he remained firm. If the fathers and husbands and brothers were off for the mines, or joined in military expeditions against the hostile Indians, he gathered the women and children together for worship and Sabbath School on Sundays, and made exploring tours for observation and for preaching, wherever he could find hearers, during the week.

He was able, young as he was, to look beyond the uncertain and shifting present, and see in the future a population settled and employed in all the industries of life. As he traveled and observed, and studied the climate and soil, and the varied and rich resources of Oregon, he was satisfied that it would soon become a

most important field of Christian work. Therefore, he was firm in his purpose to abide by it. And well was it for Oregon that he did.

With such means and helpers as he could command, and with a single eye to the great work of preaching the gospel in this new and opening field, he set about his beginning as best he could.

He had been thus employed some six months when, in February, 1849, I arrived in California, commissioned by the same Home Missionary Society that secured him for Oregon. I heard of him and his work almost immediately. Many people from Oregon were then temporarily sojourning in California, and his name and influence were already spoken of with the greatest respect. To me, this was exceedingly gratifying, for only six years before, we had been friends in Dartmouth College, and, though he was two years my senior there, we were associated in the same societies, and I had come to know him as a fine scholar, an earnest Christian, and a genial and generous friend. And now, though we had not met since those college days, it was animating to find him a neighbor on this far-away coast, and to learn that he was already so well advanced in his work.

From that time, though we were so far apart, we were in frequent correspondence, and were able to co-operate in common plans for the planting of the institutions of the gospel and of education in all this part of our country.

In later years his early anticipations of the growth of Oregon were more than realized, and he found it a field calling forth the utmost energies of his maturer life. He was first a minister of the gospel, an able preacher of the Divine Word, one who could serve acceptably a

single congregation, and at the same time plant new churches over wide fields and nurse them into strength.

In addition to this, there was no real interest of the commonwealth that he did not study and seek to promote.

So much so, that his name seemed to us completely identified with that of Oregon in all its more important affairs. He knew the history of our great Northwest as few men have ever known it. He knew its geography by personal observation. He studied its resources, and foresaw the great future that awaited it. These things he discussed publicly, and with such large intelligence as commanded the attention of broad-thinking men, both here and at the East.

He was a man at once scholarly and well-read in his profession, and also in the literature and science of his day. Indeed, he was a rare example of a well-rounded Christian manhood. His was emphatically a generous, sincere and sympathetic nature. Few who knew him were not his warm friends.

The fruits of his long and useful life are everywhere in that great field where he toiled and died. When he organized the First Congregational Church, the name of Congregationalism, was scarcely known.

The people who had reached Oregon were, for the most part, from States of the Union where no Congregational Churches then existed, and if they were Christians at all, were likely to have preference for churches belonging to denominations with which they were familiar.

Nevertheless, he persevered, and now not less than a hundred Congregational Churches make the name and character of the denomination known both in the States

of Oregon and Washington, and they are bearing a leading part in the work of the gospel in all that extensive territory.

The record of such a life deserves to be written. It will be welcome to the large number of Christian people who knew Dr. Atkinson well, and especially to those who shared with him the work of laying the foundations of so many good influences and institutions. It will make known to coming generations to whom they are indebted for the beginnings of these things.

It will place before young people, especially young men, such an example of unselfish Christian service as will lead many of them to enlist in it in like manner.

S. H. WILLEY.

San Francisco, Cal., July, 1891.

TRIBUTE TO DR. GEORGE H. ATKINSON BY GENERAL JOHN EATON, FOR SIXTEEN YEARS UNITED STATES COMMISSIONER OF EDUCATION.

Mr. Editor: Will you indulge me with an additional word in regard to Dr. Atkinson. I heard him make his plea for Oregon and the Pacific Coast before the students at Dartmouth College, and ever after followed him and his great subject with increasing interest. When it became my duty to select some one to report on education for Oregon and Washington Territory, no one was brought to my attention who seemed so fit to trust with the service as Dr. Atkinson. In all the varied service to the different phases of education in those formative States, which the Bureau was enabled to render during the sixteen years of my supervision, I was specially indebted to him. His information was promptly furnished and trustworthy; his opinions carefully matured and thoroughly safe. He was called upon to advise with reference to the first Territorial message and the first Territorial laws and the State constitutional provisions on the subject of education. He was a devoted friend of all good work for the elevation of the people — of all the people. He aided in directing the establishment of various institutions of instruction, but specially led in founding the academy and university at Forest Grove, and the academy at Cheney and Whitman College. The public schools of Portland are specially indebted to him for their success.

Around his consecrated purpose there centered the activities of his strong and large nature. His scholarship was of a high order. His habits of application were fitted to make the most of his time and talent. He saw with unusual clearness the relation of Christianity to the affairs of this life, and he was on the alert to aid in every form of human progress. He was not only wise in promoting civil and religious institutions, but he was a leader in the development of the agricultural and mineral resources, the industries, commerce and varied enterprises of that vast region. He prepared a pamphlet, which was published, seeking to insure the setting apart lots for churches and school houses in every town site located by railroad or other enterprise. His heart went out toward the neglected and abused populations of Alaska; and until Dr. Sheldon Jackson began to devote himself to the interests of that region, he was one of the chief sources of the information, which I was enabled to use privately with statesmen and philanthropists, and to furnish the public, in preparing the way for the establishment of law and order pledged to the population of that far-off country by the terms of our purchase. Dr. Atkinson was one of the most completely rounded men I ever knew, and I shall always be his debtor. Yours,

JOHN EATON.

CHAPTER II.

EARLY LIFE, AND CHOICE OF LIFE-WORK.

Ancestry — Early Days and Education — Theological Seminary — Appointment as Missionary to South Africa — Marriage — Delay in Sailing to Africa — Invited to the Home Missionary Field — Ordination — Farewell to New England — The Voyage Begun.

GEORGE HENRY ATKINSON was born May 10th, 1819, in Newburyport, Mass., originally called Newbury. He was the eighth child and seventh son of William and Anna (Little) Atkinson. His mother was born November 29th, 1773, and was the daughter of Colonel Josiah Little, of Newburyport. His father was born November 13th, 1776, and was the eldest son of Lieutenant Amos and Anna (Knowlton) Atkinson.

Lieutenant Amos was born in 1754, and was the third son and eighth child of Deacon Ichabod and Pricilla Atkinson. Deacon Ichabod was born in 1714, and was the fifth son and tenth child of John and Sara (Myrick) Atkinson, who came from Newbury, England, to Newbury, Mass., 1663. George H. Atkinson, the subject of this memoir, at eleven years of age, moved with his honored parents to Newbury, Vermont. At the age of twelve years, he became a Christian, and united with the Congregational Church, there, of which his parents were members. His parents lived to celebrate the sixtieth anniversary of their marriage. For many years, Mr. Atkinson pursued his studies at the Newbury Seminary, and assisted in farm work. He regarded his labors on the farm, at this time of life, as very valuable, as giving him strength of constitution, to endure pioneer life in Oregon.

He finished his studies preparatory to entering college at Bradford Academy, Vermont. While there, he enjoyed the ministry of the Rev. Dr. McKeen, to whom he was ever warmly attached. He entered Dartmouth College in 1839, and graduated in 1843. Immediately on his graduation from college, he entered Andover Theological Seminary, and graduated in 1846. While in the seminary, Mr. Atkinson became interested in Foreign Mission, and offered himself to the American Board of Commissioners for Foreign Missions. He received an appointment, and was assigned to the Zulu Mission, South Africa. While in the seminary, Mr. Atkinson was licensed to preach by the Essex County Congregational Association at Methuen, Mass. He was commissioned by the Board to the Natal County, with the Rev. Lewis Grout. They were classmates in the seminary.

They were to sail in the Autumn for their field of labor, on the *William H. Shailer* (Captain Holmes, commander), which took the South African Missionaries to Cape Town. Mr. Grout was to be ordained at Springfield, Vermont, in the Congregational Church, October 8th, 1846. Dr. E. A. Park, of Andover Theological Seminary, was engaged to preach the ordination sermon. Mr. Atkinson was to be ordained the next week at Newbury, the home of his parents. The *William H. Shailer* was expected in time to sail soon after. The vessel, however, came earlier than was expected, and would sail Saturday following Mr. Grout's ordination. Mr. Atkinson could not go then, before he was ordained. The ordination of Mr. Grout took place as planned. After the ordination services, Mr. Atkinson was married in church to Miss Nancy Bates, daughter of Deacon Phinehas and Abigail (Lincoln) Bates, after which Mr. Grout was married to Miss Lydia Bates, a younger sister. The ceremony was performed by the Rev. Lathrop Taylor, the pastor of the church worshipping there, and of which the ladies then married, were members. The sisters were the two youngest of twelve children of their honored parents (then deceased), who were natives of Cohassett, Mass., and who came to Springfield, Vermont, with their eldest child, when this part of the State was a wilderness. They were among the early members of the church, and Deacon Bates one of the early deacons of this church, now the largest but one in the State.

Mr. and Mrs. Grout left the evening of their marriage for Boston, reaching there just in time to sail on the *Willlam H. Shailer* for Cape Town. Mr. and Mrs. Atkinson left the next day for Newbury, to wait for the

return of the *Shailer*. While at the home of his parents, Mr. Atkinson received a letter from Drs. Hall and Badger, the honored secretaries of the American Home Missionary Society, saying that they noticed he did not sail with the Rev. Mr. Grout, with whom he was to be associated in the Zulu Mission. They asked if he had given up a foreign field, and if so, if he would assume Home Missionary work in Oregon. They wished to send two missionaries there at once. If he would accept the office, they wished him to select a co-laborer, such an one as in his judgment would be a helper.

This second call of theirs was unexpected, and it took a month's serious and prayerful consideration before the question could be decided. Mr. Atkinson felt that there was an important question before him. He said to his wife it was a great thing for a young man to change his course after deciding on one. On the other hand, there was the magnitude of the work presented. There was the opportunity of leading in planting the gospel, and its principles and blessings, on the Pacific Coast, as our Pilgrim Fathers had on the Atlantic Coast, and laboring to build churches and schools there, like our own beloved New England, and in a climate well adapted to his constitution. He had been told by the family physician that he could not expect to live long in a tropical climate. The struggle was great, but he could not turn a deaf ear to such a call. After earnest prayer and deliberation, Mr. Atkinson decided to write for a dismission from the American Board of Commissioners for Foreign Missions, and accept the appointment proposed by the American Home Missionary Society. To Mrs. Atkinson, this came as a trial — instead of being associated with her sister, Mrs. Grout, in their life work, they would be on opposite

sides of the globe. One had gone around the Cape of Good Hope; the other would probably sail around Cape Horn. The dismissal and new appointment was made.

Then followed hurried plans for Mr. Atkinson's ordination, which took place February 24, 1847, at Newbury, in the Congregational Church, where Mr. Atkinson was a member. The ordination sermon was preached by the pastor, the Rev. George Campbell, from the text: II Timothy, 4:5 — "But watch, thou, in all things, endure afflictions, do the work of an evangelist." The other parts were performed by neighboring ministers. The Rev. Dr. McKeen, of Bradford, gave the right hand of fellowship to the young candidate. Preparations were at once made to bid adieu to the pleasant home in Newbury, and proceed to Boston, to make arrangements to leave for the Pacific Coast. It became necessary to go from there to New York, to consult with the secretaries in regard to the route to Oregon.

Two ways were presented and considered: One was on horseback across the country; the other around Cape Horn, by the Sandwich Islands. The latter was decided as the best, as Mr. Atkinson could take books and other helps for his work, his own private library and family supplies, and other necessaries. We attended the May Anniversaries, while we were detained, making plans for the work in Oregon, among other things, examining series of common school books. The Rev. Henry Ward Beecher was at the meetings, and wherever he spoke, the crowds were found. Mr. Beecher had just been called to the pastorate of Plymouth Church, Brooklyn. The probability of a ship sailing in the spring from Boston, made it necessary to be there. Only one, destined to the Sandwich Islands, sailed in the spring;

that was the *Henry*. This was an old vessel, and considered by our friends as unsafe. It was the one that was said to have made the longest voyage from Boston to Honolulu — eight months. Judge Lee, a lawyer of Newburyport, and Mr. C. R. Bishop, an enterprising merchant from there, took passage on her for Oregon, but upon reaching Honolulu, after this long voyage, concluded to remain at the Islands.

As no other opportunity presented in the spring, Mr. Atkinson decided to board in Andover, to be near Boston, and to attend the lectures, at the same time, of Professor Park, to be delivered through the summer. It was both pleasant and profitable. The delay was, of course, trying,— "Hope deferred makes the heart sick, but when the desire cometh, it is a tree of life." The new and beautiful merchant ship, *Samoset*, was to sail from Boston to the Sandwich Islands in October, and would take a few passengers. We engaged passage, and repaired to the hospitable home of Mrs. Dickinson, our sister on Derne Street, Boston, to complete our preparations and sail. The scenes on the occasion of our embarkation were very touching. I was moved by Dr. Anderson's beautiful prayer, so tender and so elevating, and his affectionate parting with Mr. Atkinson. As he took his hand, he said: "We feel that you belong to us still, that you will love us and our cause, and we shall remember you."—Just as kind and friendly as he always had been, when we had called at the missionary rooms, with a foreign field in view. The impression of that large company on the wharf, the parting with friends, the sailing down the bay, the moving slowly away of the people from the wharf, now dim in the distance, is fresh in my memory. The last object visible being the dome of the State House, which looked like and inverted pint bowl.

Then we turned to our fellow-passengers, and looked them in the face with interest, as they were to be our companions on a long and perilous voyage of months. We were twelve in number, *i. e.*, Captain Brewer, of Jamaica Plains, a wealthy trader in the Pacific, in his care were three young gentlemen and three young ladies, — Miss Kate Pratt, a sister of the wife of Charles Brewer, second, who was in charge of his uncle's business at Honolulu; two Misses Mott, from New York, who had been in school in the care of an aunt, and who were going to join their parents at Mazatlan, on the Pacific Coast; Captain Brewer's clerk, A. M. Wood; Mr. Stone, traveling for his health, and son of the President of Suffolks Bank, Boston; Mr. Bartlett, a son of a lawyer, in Boston, going to Japan to purchase silks for a Boston firm, and the missionary company of five, Rev. Mr. and Mrs. Kinney, and the Rev. Mr. Dwight, for the Sandwich Islands, and Rev. and Mrs. Atkinson, missionaries for Oregon. The next morning, we found ourselves in rough seas, and the scene was terrific. The ladies, seasick and helpless, were carried up on deck every morning, by the gentlemen passengers (who were not sick), and laid on the cushioned seats in the upper cabin, and carried down at night regularly for a week or more. They could take a little food, but could not speak to each other, but only watch the motion of the ship, as she rose almost mountain high on a wave, and then would settle in the trough of the sea, and though the sun was shining, it would be dark in the cabin. This continued for days and nights. We first began to take a little more food at the captain's table in the upper cabin. After a time, the sea became more calm, and we began to lay our plans for the right use of our

time for a long voyage. I had heard Captain Hunnewell, the owner of the ship, say to Captain Hollis, the commander, as he stepped ashore in Boston Bay: "I give you one hundred and twenty-five days to Honolulu." We went in on the last day of that number. It did not seem long, as our time was fully occupied, and we were very systematic. The first company of missionaries to the Sandwich Islands were one hundred and sixty-five days making the same voyage, and with fewer comforts than we had.

We had our hours for reading poetry aloud together in our state room, hours for other reading, hours for writing in our journals and writing letters, in case we should meet a vessel homeward bound. We had our Sabbath services, had a mid-week prayer meeting and a ladies' prayer meeting. We had a supply of Sacred Songs, donated for use on the voyage.

When the *Samoset* left Honolula, to complete the voyage around the world, the first mate, an irreligious man, asked for a copy of the Sacred Songs to take with him. He said the singing of those beautiful hymns by the passengers in the cabin, as he was doing duty on the outside of the ship, left an impression so delightful that he wished to be reminded of it by reading the hymns, especially "Blind Bartimeus." As we sailed along down the Atlantic shores, we began to fear we might experience rough weather as we rounded Cape Horn, and, indeed, we did, and freezing cold, and dark and gloomy, and a return of seasickness. After passing the Cape, we did not find the Pacific Ocean very pacific. We slowly rallied, however, and pursued our regular routine of employments until we neared Honolulu.

CHAPTER III.

JOURNAL OF DR. ATKINSON.

Leave-taking — First Experience on the Sea — The Passengers — Stormy Weather — Calms — The Trade Winds — Warmth — Marine Life — Employment of Time — Study — Reading — Recreations — Religious Services — Talks with Seamen — Crossing the Equator — To Cape Horn — Rounding the Cape — The Pacific — Heavy Weather — Passing Vessels — Massafueri — Delightful Sailing — Religious Services of Interest — Fast Day — Southern and Northern Constellation — The Equator Again — Maui and Molokai — Oahu.

JOURNAL OF DR. ATKINSON DURING THE SEA VOYAGE.

AT SEA, Jan. 22, 1848.
Lat. near 29° S. Long. 86° W.

DEAR PARENTS: As our voyage to the Islands is drawing to a close, I will note in succession some of its incidents to send you, in addition to letters you may have received. These letters may repeat some facts contained in others, yet you will, I trust, allow the repetition, as I could not well take a copy of those letters sent home. I fear this journal will seem like a log book, and grow dull as it grows long. I will begin with the morning of our embarkation, taking from my own journal incidents as I then, and afterward, recorded them.

BOSTON HARBOR, October 3, 1847.—This morning, at ten o'clock, the barque *Samoset*, was to sail early; however, the smoke of the chimneys and the weather-vanes indicated an unfavorable direction of the wind.

At nine o'clock, a Northwest breeze sprung up, and Captain Hollis said the passengers must be on board at ten o'clock. I hastened to Mr. Dickinson's, and after a short prayer with parents and sisters, father and mother uniting, we bade that house farewell. They, with

C. H. ATKINSON.

C. H. ATKINSON.

other relatives and friends, went with us in carriages to the vessel. After two hours' delay, we bade them adieu, having joined in singing and prayer with friends of missions. The hymn sung commenced: "Great God the Nations of the Earth are by Creation Thine." Dr. Anderson led in prayer. Mrs. Atkinson and myself were very much gratified with the attention and kindness of parents, brothers and sisters, uncles and aunts, cousins and other intimate friends, to the last of our stay among them, and especially that they bade us farewell on the wharf. We shall remember the last look of all, we shall cherish the last embrace, as a strong pledge of love.

It may be hard to part with friends, but it affords one pleasure, on review, that they stood by us to the final hour. I had, of course, unusual feelings, as these new scenes of life occurred, yet none of my interest in any of those friends abated on leaving them, nor has it since. Though we are separated, we are not disunited. Though unseen by each other, our mutual confidence remains. Indeed, the object of our journey, bound friends stronger to us, and us to them, and so it will be; we are their representatives, and where we go, and wherever we abide, our work is in important respects to fulfill their wishes, while we are also the agents of the churches on the sea and in a distant land. You, indeed wept, dear parents, at our departure, yet, we felt that you rejoiced, also; you felt that ours was a noble office, and one as desirable as any to which we could have been devoted.

You felt as we did, that God, whose we were, would protect us, so long as He had work for us to do. And when we said good-bye to you and others, and lastly to Uncle Little, who came on board in time to see us, we were sustained by this confidence.

After our final adieu, we were borne down the bay, very finely before a Northwest breeze — We waited below for our cook, who had been delayed by an accident to the Salem cars. The passengers were in good spirits. It was cold, and my wife remembered mother's cloak, brought from Newbury for her, but left at Mr. Dickinson's. As I had one from Aunt Hales, we have not needed it. We have so many things, it would have been a care. I sent a few lines to you by Mr. Bacon, who returned with the pilot.

At four o'clock, we were sailing East, Southeast, saw the rocky shores of Cohasset, conversed a while with passengers, and began a pleasant acquaintance, which has continued all the voyage thus far. The bracing air recalled our appetites. Some took a sweet cake. I advised the ladies to take ship bread, as the most simple and the best preventive of seasickness. It was fatal advice, for during the voyage it has been almost impossible to persuade them to taste of a ship biscuit. So it is at certain seasons, we acquire a distaste of our best friends.

Ere night, Mrs. Atkinson followed Mrs. Kinney below, both seasick. Misses P. and Everallin Mott, the eldest of the sisters, came to the supper table. The latter only remained, and we did not have the pleasure of the ladies' company, to the table, for a fortnight. They sometimes sat down with the captain and officers above, but they were sorry table companions, being so weak and helpless.

I was on deck most of the time till nine o'clock P. M., after taking a light supper of ship bread and tea. I waited on Nancy all she needed, but deemed it best to be in the air as much as possible.

The moon was shining upon the waters before us, as it has often shone since, but the new scene was very pleasant. I enjoyed the sea view at night, now the rolling did not disturb me, except making me dizzy. We saw Cape Cod light on the starboard, *i. e.*, on our right hand, about nine o'clock. This was the last point of New England we saw.

I went below; Nancy was very sick. We united in commending ourselves to Him who holdeth the waters in the hollow of His hand, and who taketh up the Isles, as a very little thing.

Wearied, I went to sleep, and was only aroused by my suffering wife.

SABBATH MORNING, October 24. — I awoke refreshed by sweet sleep. Mrs. Atkinson had grown worse, and thought she could not endure it; never was so sick. All of the ladies were sick, and some of the gentlemen. Captain Brewer, Brother Dwight, Messrs. Stone, Bartlett and Wood, with myself, at the table. I went on deck and lost all feelings of nausea. The officers and sailors were very busy adjusting the sails, and as the ship was new, and we just out of port, much was to be done. It seemed little like the Sabbath. Wife could hardly attend the morning devotions. Brother Dwight and myself proposed worship in the cabin. Captain Hollis assented, and called the men in at ten o'clock. Brother Dwight conducted the exercises, and made a short address. After these refreshing duties, I requested permission to visit the sailors, and present a Bible to each one who had none. I gave away five, and some tracts; talked with some; found that Mowberly is a member of the Episcopal Church. He is an Englishman, born at Russia, where his father is a merchant. He is befriended by Mr. Ropes, of Boston, formerly a

merchant in St. Petersburg. Conversed with Butler, son of Hon. B. F. Butler. He is about nineteen years old; has made a voyage to the East Indies before. He loves home, and feel the restraints of parental instruction.

I walked on deck, except as my wife needed my attention. Did not feel like reading.

At twelve o'clock, we had sailed eighty-eight miles; our course was near Southeast by East. A daily log book is reckoned from twelve o'clock at noon to twelve o'clock the next day, because the latitude and longitude are then taken.

The wind veered, and we tacked ship, an unpleasant thing to the seasick who are on the leeward side. We had a strong blow through the night. Our bark rode on gallantly. We had seen five or six vessels during the day. One hoisted signals, which we answered.

MONDAY MORNING, OCTOBER 25.—Wife still very sick; could not rise. I went on deck and at once lost all nausea. Took breakfast with three gentlemen passengers, Brewer, Dwight and Wood. Sailing rapidly off Gorges Bank into deep, blue water. A whale was seen spouting at a distance last night. Ladies could not rise to-day. All very sick; also Messrs. Kinney, Stone and Bartlett. The air from the Southward is becoming warmer. I am taking off flannel. At night it becomes cloudy. Captain Hollis prepared for a storm. About midnight it blew hard and rolled our ship heavily. It rained all night, but I slept quietly and soundly, as on shore, except as wife called me.

Mother Carey's chickens were flying around us, mostly astern, dipping their tiny wings in the foam.

We see the white caps afar, and something of the rough ocean. Ladies came, with help, on deck, but could not sit up.

TUESDAY MORNING, OCTOBER 26.—We had a harder blow than we landsmen ever experienced. All hands up. Several light sails reefed. This morning, I caught a pail of rain water, which is ours for washing. Wife a little better. All the ladies came on deck, and remained in the upper cabin most of the day. In the afternoon, all were called out to see porpoises. They swim along with the vessel and dart under the bows, where they are often speared.

All the gentlemen were at our table. A blessing is implored. Captain Brewer is at the head of the table. Mrs. Atkinson and myself feel as safe as on land, and retire to our berths as happy as to our own chambers at home.

WEDNESDAY.— The sick were a little more comfortable, yet took their light meals with Captain Hollis.

THURSDAY MORNING.— It rained all night and continues raining. Saw a sail far off over the larboard bow. I spoke with Mr. Dryer, who once considered himself a Christian (second mate), also J. Hill, colored man, our second steward, is a member of the Congregational Church, at Morton, Mass. He was once a slave.

FRIDAY, OCTOBER 29.— A strong blow commenced about two o'clock A. M., from the Northeast; continued all day with a heavy sea. At noon, the captain obtained a glimpse of the sun, and found our Lat. 36° 56′, about that of Baltimore, Long. 55°. Distance the last three days, three hundred ninety miles. We were sailing ten knots per hour. (A knot is a geographical mile, or 1 1-6 English mile.)

Ladies more unwell; food distresses them very much. This has been the case during our voyage. Our vessel careens, and renders it very difficult walking on deck. We are often spattered from the windward side. I have

learned the names of most of the sails, but not the ropes. Three ladies were on deck to enjoy the breeze. In the darkness, I saw phosphorescent sparks in the foam in the ship's wake.

I am preparing to preach on the Sabbath, from Acts, 17:28. Our oranges were decaying; threw several away, but the rest were very grateful, as Nancy was getting better. The papers around them had gathered dampness, as all papers do.

SATURDAY. — Wind Northeast. It may be the "Trades;" if so, we shall be borne on rapidly to the equator. Wife unwell yet. We looked over our drawers and boxes, that we might begin to read and study next week. I am annoyed with the constant rolling of the ship; must sit or stand braced.

We are a thousand miles from Boston, and yet have no change of scene. It is the same blue water still. Every wave seems like its predecessor. Did we not know it, we could not tell that we had changed our place. So it is in the ocean, our way-marks are in the skies, and so far away, that they seem in the same position every day. Yet comparing them, at long intervals, we discover new stars and constellations, while our old familiar ones are sinking in the North.

SABBATH, OCTOBER 31. — We have the same Northeast wind; Lat. 32° 56′ North, Long. 48° 57′; distance, one hundred ninety-three miles to-day; rate, now, eight knots; sea rough. The Misses Mott well, other ladies sick.

I preached *ex tempore* at ten o'clock in the cabin, to the captain, a few sailors, and all the passengers. We use the sacred songs. I am leader. Our singing has been an interesting part of our worship on the Sabbath, and at evening prayers. My early attention to the

elementary principles of music, I find of great value now. I read, casually, the Memoir of Mrs. Mary H. Van Lennup, missionary to Smyrna. Deacon K. Merril, of Haverhill, gave it to Mrs. Atkinson. It seems to be a faithful portraiture of her, showing defects and excellencies of character. In the evening, we had prayers in the cabin, and sung several times. We retired wearied in body, but refreshed in spirit.

NOVEMBER 1st.— Wind still Northeast; sea rough; Lat. 30° 58′, Long. 46° 3′; distance one hundred ninety-one miles. Wife still sick. Ladies all in upper cabin. I am drafting a few accounts, besides attending Mrs. Atkinson. Others are writing and reading.

The ship bells, fore and aft, strike every half-hour, counting to eight bells, then beginning over again. The crew is divided into watches of ten men each. The first mate, Mr. Foot, has charge of the one. He is from Newburyport. Mr. Dwyer, from Salem, has charge of the other. They are on deck alternately, day and night; one, the first, from twelve to four o'clock; the next, the second, from four to six P. M.; the next again from six to eight o'clock; the second again from eight to twelve. The first from twelve to four o'clock; the second from four to eight A. M. The next night the first watch will have eight hours on deck. In fair weather, both watches are on deck, during the day, at work. The watch below have the time to themselves. The bells call them together, with the hoarse voice of a sailor at the door of the forecastle. The short watches from four to six, and six to eight, are called "dog watches."

We often have a thump against the side of the vessel, as loud as a cannon ball. It is caused by the concussion of waves. Immediately the ship rolls heavily, and often the spray is thrown over the side of the vessel.

NOVEMBER 2d.— The sun rose clearly; we have a fine clear day. Our days and nights have been cloudy till now. We are doubtless in the Northeast Traders, sailing South, Southeast, Lat. 28°, Long. 44° 45′. Mrs. Atkinson arose much better, yet dizzy. I have opened my box of books; have taken out Hebrew and others for study and reading. Opened my barrel of apples and found some decaying. They are delicious. Thanks to Cousin M. L. Hale for them.

NOVEMBER 3d.— It is becoming warm. Lat. 26°, Long. 44° W., distance one hundred sixty-four miles. Mrs. Atkinson is better, owing to a smoother sea, and care in diet. I would advise a person to take light food, after seasickness. Finished "Baird's Protestantism in Italy."

NOVEMBER 4th.— The sea is smooth, like a lake. It is becoming very warm. We have taken up our carpet. The wind is Southeast, the direction which we wish to sail. The ladies took their meals with us below, for the first time. All are employing themselves on Summer clothing.

NOVEMBER 5th.— Lat. 21° 56′ N., Long. 44° W., distance ninety-eight miles. We have smooth sea, but light winds East, unfavorable for our course. We wish to go 140° more East to avoid the South American Coast. Mrs. Kinney is still seasick. I find that our apples are decaying very fast. Several black fish were seen this morning, one probably twenty feet long. Flying fish are seen daily. They rise from a wave and skim along several rods to another. The officers dislike a noise during the day, as it keeps the one awake, whose watch is below. Captain Brewer brought six and a half barrels of pigs feet; to-day found several of them

spoiled for want of salt. Every day, almost, some passenger furnishes a lunch or some rarity. The water seems to be purifying itself by exposure to the air. New casks give it an unpleasant taste, yet I use it at night, as I can not relish the tea.

NOVEMBER 6th. — Lat. 20° 27′, Long. 44°, distance eighty-seven miles. We are kept on a South course, by East winds. We are two thousand eighteen miles from Boston, sailing distance by daily reckoning. All engaged in morning work, as on land, sewing, reading, studying and writing. We take our meals after the officers breakfast at eighth o'clock, dinner at one o'clock, and supper at six o'clock. While writing at the side light to-day, the water dashed in and wet my books. Wife sews and reads. We have quiet days and enjoy ourselves.

It is oppressively warm in our state-room. Saturday evening, we had prayers below, and invited Captain Hollis to go down. He kindly invited us to have prayers in the upper cabin, and the officers seemed very glad to have such religious services. At about ten o'clock with us, I suppose our friends at Newbury, Vermont, had their prayer meeting, it being about eight o'clock there. It was pleasant to feel that we might be remembered by them, and as we retired we thought you were praying for us at the family altar. Captain Hollis said his aged mother prayed for him every night, and probably thought it was the means of saving his life. I told him she probably prayed for his conversion to Christ.

NOVEMBER 7th, SABBATH.— A squally day. Frequent winds and rains. Lat. 18°; Long. 43°. Wife and others seasick, owing to the roughness. Dr. Dwight preached in the upper cabin; text: "Choose ye

this day whom ye shall serve." At three P. M., we had a Bible class below. Eight sailors in it; was a very good exercise. I was appointed teacher. Had evening prayers in the upper cabin — passengers and the captain in. Afterwards some went out to see the phosphorescent light at the masthead.

NOVEMBER 8th.— It was rainy. All hands saving water. I threw on my India rubber garments and caught several pailsful. Much time was spent in discussion upon duties of wives and education of daughters. Dr. Dwight and I took opposite sides. His female friends had not been accustomed to what are called household drudgeries, and he thought mothers and daughters had other duties than washing and scrubbing. At the table, Stone and Bartlett upheld theatrical exhibitions. Mr. Dwight and I opposed them. This subject introduced, with Mr. Bartlett and myself, the final condition of wicked men, and of the heathen. He did not believe they were lost. I gave them my views. Mr. Stone talked with Mr. Dwight, and seemed to disbelieve the Bible. We afterwards discussed the propriety of musical oratorios. At evening prayers, we sung the hymn commencing with, "Jesus, Lover of My Soul." I mentioned that I sung it once at the request of a dying young lady. This fact produced an impression upon the eldest Miss Mott, a young lady of seventeen years. It has frequently been sung since. At eight o'clock, we five, with Miss Mott, held a monthly concert. We have since kept the first Monday of each month. As we speak plain and solemn truth, we see that Satan diverts the mind of passengers; may he not succeed in destroying them.

NOVEMBER 12th.—We had a severe squall in the night, and another at nine A. M. The rapid and loud

voice of the captain and officers, giving commands, were heard in the storm. All the light sails were reefed or hauled in. Captain Hollis says he has never known so much bad weather, from Boston out thus far. The phosphorescent light emitted from animalculae is seen in the wake of the ship every night. It is in sparks, but often a ball of fire seems to roll up from the rudder. The ship disturbs these little animals, and they show their light. Within the tropics, we see it most of the time. On our table is a large supply of beef, chickens and vegetables, and puddings are daily served. After the chickens were gone, we had pigs, one of which has been killed every week. Captain Brewer has a large supply of preserved meats, of which we have all we wish. We miss milk and pure water, but hardly anything else.

NOVEMBER 13th, SATURDAY.—Three weeks from Boston. Lat. 10° 19′ N., Long. 48°. I finished a sermon and "Bingham's Sandwich Islands." Mrs. Atkinson is reading "Upham on the Will," C. Elizabeth's works, and studying French. We form an agreeable family party, especially in the evening. Several are around the cabin table, reading and writing. We have two lanterns. Mine is very useful. Other are lying on the seats. We retire about nine o'clock. This evening I had a discussion with one of the officers about using spirits as a beverage. He advocates it, and uses brandy, but yields that no one ought to injure himself with it. Recently, however, he left off, and I hope will continue total abstinence; yet, I fear not.

NOVEMBER 14th, SABBATH.—Sabbath was spent as usual. We had a stormy night. I felt a little alarmed lest the lightning should strike us, but we were all mercifully preserved. Miss E. Mott cherishes a hope

in Christ, and will unite with the church after seeing her parents. We all agreed to pray, on Wednesday, for the conversion of all on board. We have had frequent showers. Our casks have often been refilled.

NOVEMBER 16th.—We have a calm. Lat. 60° 35′ N., Long. 37° 50′ W. Distance twenty-one miles the last twenty-four hours. Showers daily; these are the variables. Our bow was pointed North, then Northeast. The helmsman can do nothing in a calm. He stands listlessly at the wheel. We are not allowed to speak to him. He must keep the sails full, and not a point. We often hear the cry—luff, luff—from the captain and officers. It means, haul to the wind, *i. e.*, if the wind is Northeast, go as much East as possible. We use the shuffle-boards for exercise, besides pulling the ropes. The shuffles are round pieces of board, which we slide on deck into squares, numbered from one to ten. The one who gets fifty or one hundred first wins the game.

NOVEMBER 17th.—The sails are flapping in the calm, and the ship rolls with the waves. Rainy.

NOVEMBER 18th.—There is much to be done on board ship. Every morning decks are to be washed, rigging to be tightened and kept from chafing, for which mats are made by the sailors, boats to be fastened on the davits by braided suspenders, spars to be worked off, water carried, masts to be kept smooth, sailing to be wound, shrouds to be tarred, water carried and cargo opened for it. Occasionally, the current is tried; a boat is sent and an iron pot lowered below the current to anchor it, and the log thrown out. The distance it drifts in one-half minute shows the current.

SABBATH, NOVEMBER 21st.—It was a fine, clear morning. All well. Sailing slowly in the wrong

direction. Lat. 4, Long. 35; distance, twenty-four miles; a strong current. Two and a half miles per hour is setting us Northwest.

Mr. Foote, our first mate, made us an awning over the quarter deck. He rang and tolled the bell. The officers, passengers and a dozen sailors came together. I preached from Luke, 24:27, showing the Divine origin and authority of the Testament. Our Bible class was well attended and interesting. We have fine moonlight evenings.

22nd.— Rainy. The sailors use the fiddle, sing and dance often at night, and some of our passengers do, occasionally. The clear, full moon shines over the quiet sea, revealing the wonders of the ocean.

One of the passengers, a young man, son of the president of an Eastern bank, I am sorry to see, uses spirits.

It is oppressively warm on deck at mid-day, but comfortable below. A storm is more to be desired than a calm. The latter disturbs very much. The wind rises and promises to bear us on, but soon dies and leaves us without the power to help ourselves.

NOVEMBER 24th.— The Harvest moon rose from the waters majestically. In contrast with clouds and refraction, it seemed immense. We see the Nautilus daily sailing by with spread sails. It is a little animal, which throws up a thin circular membrane of bluish tint, which answers as a sail.

NOVEMBER 25th.— This is Thanksgiving day, we observe by new supplies on our table, while I trust, we are thankful in heart for the bounties of Providence. Truly *we* have reason to be thankful to our Preserver and Benefactor.

NOVEMBER 27th.— A fair wind bears us Southeast. It is a great change from a calm. For a fortnight, we

have not moved on our course more than five hundred miles. Now going East, now West or Northwest, or lying still, looking to every quarter for wind. Now we trust it is to be onward. Mrs. Atkinson has suffered much with headache. The voyage does not agree with her, as I hoped it would.

NOVEMBER 28th.— Becalmed again. Brother Dwight preached from Romans, 7:13. No sailors at the Bible class. Sabbath quiet.

DECEMBER 1st.— We are sailing East. Lat. 3° 50′ N., Long. 27° 30′ N. We are still held from the equator. It may be for a wise end. Mr. Foote is unwell to-day.

In the evening, Captain Hollis gave us some account of losing the ship *Penton*, near the Cape of Good Hope. A lady with two children, a female servant, two sailors and the cook, perished. It is a sad narrative. Seventeen, it is true, were saved, but how suddenly seven were taken. After the ship struck, they sat two hours in the cabin, the waves sweeping over the deck, and the ship breaking up. The masts were cut away at once. Captain Hollis held on to a piece of the bowsprit, and when the tide ebbed in the morning, went ashore. The others were there and had collected the bodies.

DECEMBER 2d.— Took the Southeast Traders, which bore us Southwest rapidly, producing an agreeable temperature.

DECEMBER 4th.— At noon, we crossed the equator. At night we had our evening meeting. During part of the time Mr. Foote was personating Neptune on deck, masked in a long gown, with untwisted ropes hanging over his shoulders for grey locks. His company were sailors, who had crossed the line, painted black with white stripes in the face. Some were coiled round with

ropes. They drew him about the deck with the cannon carriage, with heavy trampings; it sounded like the coming of an army, with horses and chariots. He called through a trumpet in a hoarse voice, upon those who had never crossed the line, the fabled boundary of his dominions, to take a seat before him and be instructed in their duties at sea. He then charged them to throw ashes, etc., over to the windward side of the vessel, stand by the pumps till the ship sinks, etc. The farce soon ended. On many ships, it results in serious jokes. It is a foolish custom. I did not wish to countenance it, and would not go up. Mrs. Atkinson did not, neither Mrs. Kinney.

DECEMBER 5th.—Brother Kinney preached from Romans, 5:8. More attended meeting and Bible class. I conversed with some of the sailors, and with Mr. Foote, who has a pious mother in N——— P———.

DECEMBER 6th.—I am teaching some of the sailors to read and write—Read poetry with Mrs. Atkinson after dinner—Had monthly concert in the evening. We are borne rapidly by the Trades Southwest. These are useful winds to the navigator. Our woolen clothes moulded. I have not enough thin garments.

DECEMBER 8th.—The Traders are strong and bearing us rapidly on. A large ship was seen far off, bound North, and a barque sailing Southwest. These are the only vessels we have seen for forty-two days. Lat. 10° 48′ S., Long. 33° 57′ W. We are losing sight of our old friends, the Northern Constellations.

DECEMBER 11th.—We have sailed from Boston to the South four thousand ninety miles, in six weeks. We have sailed this week one thousand three hundred three miles. We are covering the backs of some charts for Captain Hollis.

DECEMBER 12th.—We were early awakened by the cry, "Sail in sight." Captain Hollis turned toward her, and she bore toward us, proving to be a Brazilian brig. She would take letters into Rio. We sent a large bundle. Mr. Foote went on board; only one of the sailors could speak English. They were from Bahia, four days out. They gave Mr. Foote two bunches of plantains, which we learned to love, fixed as potatoes, and even raw, when fully ripe. We soon sailed past the brig, waved our handkerchiefs, which was returned with a kiss and wave of the hand.

I preached; only three sailors in, about twelve others. Another brig appeared in sight bound North. It is pleasant to see a ship and other men, after being long at sea. It awakens home feelings. We have been contenting ourselves in our own society as if there were no other. We feel anew the kindling of social feeling, when we see that others exist besides ourselves. Thus a ship at sea is isolated from all things else; it is a lone island in mid-ocean.

I conversed with many sailors on the subject of religion. These were more intelligent. Many are very thoughtless of the soul's affairs.

DECEMBER 15th.—Lat. 28° 30′ S., Long. 45° W. My scholars have increased to five, *i. e.*, two from the other watch, come down on the day from those of the first watch. We feel some difficulty in conforming ourselves to our company mentally, as well as morally. Habits differ. At five o'clock a sail was discovered approaching us. We hove to and soon met. It was the barque *Yeoman*, from Plymoth, two months from Rio, cruising for whales. It had two hundred sixty-five barrels of oil. Our captain informed them of our time out, and our destination. The captains waved their

trumpets, bidding each other success. We could see the men's faces. Two were at the mast-head, as usual, watching for whales. We all felt a desire to communicate to them some news and to converse with them. Thus a seaman's sympathies are awakened. They see others but little, and then have no restraint of feeling. The more you cultivate the sailor's mind and heart at sea, the more will their sympathies be called out towards officers and others, and they will be like men ashore, who are constantly called upon to feel and act for others.

DECEMBER 18th.— We saw a sail bound North, Northeast, two days since, also whales are becoming common. We have been becalmed all day, perhaps moving one and a half miles per hour. It is not pleasant to be thus delayed, yet we see the ocean under a new aspect. It seems like a vast, dark plain. Part of the time there seem to be no waves. Sea turtles were seen and aquatic birds were flying about us in the morning. Mr. Foote rowed to take one asleep, but he wakened and sank. We saw a large sun fish and a shoal of porpoises, extending a mile. They were leaping from the water perpendicularly and obliquely.

The casks and boxes have been firmly lashed for a storm, if one comes. Nine weeks have passed since we left Boston, Lat. 34° S., Long. 51° 10′ N. Distance the past week, one thousand one hundred seventy-three miles. Whole distance from Boston, six-thousand five hundred sixty-six miles. We tried to find soundings at nine hundred feet, but did not succeed. At nine o'clock P. M. a fine breeze sprung up, bearing us along six, then eight knots an hour. We felt no motion. Our barque glided through the smooth

water, hardly producing a wave. She is a fast and beautiful sailer. The moon shone without a cloud. I stood on deck with the captain until ten o'clock.

DECEMBER 19th.—The breeze continued all night. We made one hundred forty-four miles in the twenty-four hours. It was a cool, pleasant day. Services on deck. Brother Dwight preached. Text: "If a man die, shall he live again?" Sailors read tracts. All quiet. Work is dropped on Saturday evening.

DECEMBER 20th.—In the morning, at five o'clock, we had a squall. The captain and all hands called. It grew cold. All put on woolen garments. We passed through a short summer in the tropics, and are passing through a shorter autumn. Last night, we witnessed the finest sunsetting seen on the voyage. A large bank of clouds stretched away to the Southwest. A thin canopy overhung the West. A long range raised their turreted tops just above the waters to the Northwest. A small cluster rested on the waves just beneath the canopy. Into these the sun sank, and filled them with the glow of its golden light. All around us was clear sky. As the sun continued to descend, the clouds assumed varied hues of crimson and gold. The border of light on the edge of that in which it was enveloped, seemed like an elegant golden fringe on a dark rope. The Northern bank seemed like a distant city, with its lofty and huge dwellings, its domes and spires. We gazed until a darker, dimmer redness tinged the scattered clouds above, then left the scene to worship Him who clothed the sun in glory and the heavens in grandeur. Night came, with the full orbed moon hiding the stars. We retired to rest, impressed with the beauty and magnificence of nature on the ocean.

DECEMBER 24th.— It has been growing cooler, even cold. Albatrosses have been flying around us for three days. As I have been preparing one to send Moses, I will not attempt to describe them, except to say they are very graceful on the wing, sweep round and over us, turning their large black eyes upon us in search of food. One was caught to-day, measuring, from tip to tip of its wings, eight feet. A porpoise was caught yesterday. It was much like a pig, only of different shape.

To-day the whaler, *New London*, Captain Brown, came alongside. Captain Brown came on board, by invitation of Captain Hollis, who, with Captain Brewer, has long known him. He brought interesting news from the Sandwich Islands, especially to Miss P., that her sister had an infant. He dined with us, left us a sailor, whom he had taken on the coast of Patagonia nearly starved. Captain Brown had experienced religion this cruise, and he rejoiced to unite with us in singing and prayer. He feels that sailors will be converted and do much to promote the cause of Christ. Said that nearly one-third of the captains he meets with are Christians. It was a grateful season to us, and we parted from him as from an old friend. He took letters home for us. We gave him some of our fresh provisions. Lat. 45° 20′ S., Long. 58° 05′ W.

DECEMBER 25th.— Spoke to the ship *Messenger*, New Bedford, Captain Arthur, but five months out. Had sent home eighty barrels of oil from the Falkland Islands. We had a Christmas dinner of Captain Brewer's fresh meats.

DECEMBER 26th, SABBATH.— Brother Kinney gave us a good discourse from the Twenty-third Psalm. One sailor in. We may not expect them in; rough weather.

In the morning, we saw a vessel ahead. At night we passed it. It was the *President*, from Nantucket, bound out, but did not "speak." Saw the men on board. They marked their Long. on the side 61° 20′. We marked ours 60°; read theirs through the glass. On Sabbath, and every morning before breakfast, I read "Barnes' Notes on Isaiah." They are valuable. We have red hot cannon balls to warm the cabin. The Southern Cross is over us, but it is inferior in brilliancy. We see Orion yet.

DECEMBER 29th.—The sea has been green for several days. We got sounding at sixty-two fathoms yesterday. We are often becalmed. Our course is between Falkland Islands and the coast of Patagonia. We have none of the heavy swells of the ocean. The sea is like a lake. We have brilliant sunsets.

SATURDAY, JANUARY 1st, 1848.—We have had strong breezes for several days and have sailed rapidly Southward. 'Rose this morning and found it foggy, indicating land. We supposed ourselves North of Staten Island. It was so misty that we could not go safely through the narrow straits of Le Mare, which separates this island from Terra Del Fuego. We did not see the shore, but we felt the tide roll. Multitudes of periquims were spouting in the water, clucking like the wild duck. Albatrosses, ducks, divers, and gulls were around us in great numbers. The wind often veered and lulled a breeze suddenly. Our course was changed to the East, to go around the island. The sun has not been seen during the day. It is ten weeks since leaving Boston, and we have not seen land. Distance, eight thousand fifty-one miles,—six hundred fifty-three this past week.

SABBATH, JANUARY 2d.— It was a clear morning. We have gone to the Southeast of Staten Island. Lat. 56° 87′ S., Long. 64° W. We are one hundred miles East and six miles South of Cape Horn. Thermometer 44° to 55°. Sea smooth, but a little rolling. We saw a vessel ahead early; came up with it just after meeting. It seemed to have but little lading; showed the Genoese flag; had many passengers. We thought they were Catholic priests and nuns, yet we discerned some children and one or two old persons. It was a barque named *Stilladel Mare*, *i. e.*, Star of the Sea. We gave them an opportunity to "speak us," but they did not. We then bore Southwest, leaving them going more South. Weather very fine all day.

JANUARY 3d.— The wind blew fresh all day. The sea rolled more than we had experienced. "Dead lights" astern, dark below.

Mrs. Atkinson seasick. She has not been very well of late. I wrote two letters, one to Joshua. Little was done by any of us. We were under the excitement of going around Cape Horn. Tacked ship at noon, Northwest; Lat. 59° 3′ S., Long. 66° 5′ W.

JANUARY 4th.— Were early aroused by the cry, "Land, ho!" Cape Horn in sight, North, Northwest. Cape Deceit was a little more East. Ere nine o'clock, several points were seen; one seemed to be an extinct volcano. A strong North wind bore us rapidly West; some studding sails were set. The sea was smooth. The sun was obscured in the morning.

We were twenty-five miles from the Cape, and it was part of the time in the mist, yet it rose above the rest. It is a bold mountain on the South point of Hermit Island, and rises like a cone from an expanded base. Mr. Foote and others sketched it. The snowy tops of several

mountains continued to rise above the waves to the Northwest. All are deeply interested in our progress. The thermometer is at 50°, which is favorable for a North wind. At noon, the small islands, Diego Remiveres, were in sight on our larboard. They are fifty miles from the Cape. We came along near them at three o'clock. They are clusters of rocks. Sailors visit them.

The waves or swells are a little broader from the Pacific than from the Atlantic. We are crossing them, which causes a pitching, but our barque rides the waves easily. At six o'clock, we had a squall, which turned us South.

JANUARY 5th.—The sea was rough; wind strong, North, Northwest, and increasing. "Dead lights" in about five o'clock P. M. A ship was seen riding the billows on our starboard quarter. She rode rapidly before the wind, Eastward. We soon passed each other; the wind too strong to show colors. She looked finely in the clear sunshine, with her swelling canvas. We had just shipped a sea over the beam; a part washed down the companion way.

Our bow had been dipping all the afternoon. Ere ten o'clock the wind had increased to a gale. At one o'clock A. M. we were under close reef topsails. All the others furled except the mizzen stay sail and jib. The helm was down, and we were drifting to the leeward about a knot per hour. Previously, every loose dish and chest had been thrown down. Several seas had been shipped, and a large portion had come down the companion way. Few slept during the night, till three o'clock. We may call it a gale. All hands were up. I went on deck at two o'clock. The wind was whistling through the rigging, the waters roared, and the

billows rolled mightily. Our strong and noble ship rose and fell with every wave, like a thing of life, and we only suffered the repeated heavy roll. I went below, and was soon gratified to hear the sailors sing: "Cheerily, oh, pull cheerily, oh," as they hoist the sails. We knew the wind had abated.

JANUARY 6th.— Our rest was tedious. We were rolled so much in the berth. Seasickness was forgotten amid the excitement and weariness of the storm. Waves have subsided very much; sun shining. Sailing South Southwest; wind North Northwest. Our days are long. Sun sets about nine o'clock; rises about three o'clock. It has been increasing.

JANUARY 7th.— Sailors at work on deck, as usual— some braiding, some covering ropes, some mending sails, some tarring rigging or shrouds. Thermometer, 40° to 48°; Lat. 58° 9′ S., Long. 76° W.

JANUARY 8th.— Not rough; pleasant; chilly. We keep comfortable with thick clothing. Eleven weeks out. Hope to finish the voyage in fifty days. Whole distance, eight thousand six hundred sixty-four miles. Lat. 59°, Long. 79°. Our wind changed, after a short calm, to the Southward. Brother Dwight preached from the text: "Life and death are in the power of the tongue." It was a good and practical discourse.

JANUARY 10th, MONDAY.— We are running up nearly under the eightieth meridian of West longitude. I am very well; enjoy my studies. Have read "Wilkes' Narrative," five volumes of five hundred pages each; written five sermons, studied navigation, etc. Lat. 55° 49′, Long. 79° 59′. Our change of three degrees of latitude makes the sun set twenty-two minutes earlier than night before last, *i. e.*, at 8:19.

At ten o'clock A. M. the bark *Agnes Blakie*, Liverpool, past. She is a Valparaiso trader. We did not "speak" to her.

JANUARY 11th.— At eleven o'clock, a whaler is coming down to us. We have sails aback to wait. It is the ship *Timoleon*, New Bedford, thirty-six months out. One thousand, eight hundred barrels of oil. Bound home.

It is pleasant to see the American flag on the seas. We make good progress. Do not stop to "speak" vessels, unless they wish it. Saw another at seven o'clock bearing Southeast.

JANUARY 15th.— It is becoming warmer. Our course has been nearly North. Lat. 43° 20′, Long. 76° 40′. Distance, nine hundred seventy-one miles. Whole, nine thousand six hundred thirty-five. Twelve weeks out. Were yesterday, when I made the calculation, five thousand five hnndred four miles, in a direct course, from the Islands. A large number of albatrosses are flying around us, as we are not far from the coast. These graceful and noble sea birds have been our daily companions for a month. They attend voyagers through the cold regions, then leave them at the doors of the genial tropics. Captain Hollis caught me one with a hook and bait, the usual method, measuring ten feet from tip to tip. I am trying to preserve the skin to send Moses stuffed. It is not thought easy to cure them. They are not often seen in the museum.

JANUARY 16th.— Brother Kinney preached a plain sermon to seamen, who were invited in. Some thought it too pointed, still it may prove the needed truth. May our sailors find the pearl of great price. We converse with them and with the passengers, but it seems not to affect them.

JANUARY 17th.— Mrs. Atkinson thinks the ocean not very pacific; it has not been since we left the Cape. Thermometer 42° to 48°. I went on deck at nine o'clock, after having read by lamp an hour, and it was as light as if about sunset. Our evening and morning twilight nearly meet each other. They did fully at "the Cape."

JANUARY 18th.— I am writing a sermon on "Scripture Morality," from Matthew, 19:17, *i. e.*, "But if thou wilt enter into life, keep the Commandments." Mrs. Atkinson and I read poetry together still. I instruct the sailors from nine to eleven o'clock. I am reading "Upham on the Will." Have finished "Locke's Valuable Essays." We read in the evening, "Neander's Church History." We have hoped to see Juan Fernandez.

JANUARY 19th.— We were aroused by the cry, "Land ho!" Some thought it Juan Fernandez. It was a bold island, and as we approached it from the Southeast, the rock rose into a mountain, with a cloudy cape, and marked with deep ravines, on its sides. At noon, we were close under its North shore. The precipice overhanging us, as the one does in Fairlee, the traveler there. We saw a little sealor's cabin, on the Southeast side. It was a rugged, desolate rock, turreted and towered with adamant, dry and barren, except of a few stinted trees. Yet we enjoyed gazing upon it, and turned away reluctantly. Captain Brewer and Mr. Dwight thought it Juan, but the chromometer gave it the place of Massafuerio, seventy-five miles West of Juan Fernandez. A gazateer, which Uncle J. Little gave me, decided the question, by a description which I

found the next day. One peak was enveloped in clouds. It was probably three thousand feet high, and it may be more.

SATURDAY, JANUARY 22d.— Lat. 28° 39′ S., Long. 86′, distance for the week, one thousand one hundred five miles; whole distance, ten thousand seven hundred forty-five miles. Weather mild.

Some one read Brother Dwight's journal, and reported its contents. We have some trouble of this kind to contend with or to avoid. Sailing slowly.

JANUARY 23d.— I preached. Mr. Foote had kindly prepared the awning and seats; all listened attentively, while I preached upon "True Morality." The solemnity of the subject impressed itself upon all our minds. The Bible class was interesting, yet we have opposition in fact, if not in form. Novels and light works are frequently given to sailors.

This P. M. at four o'clock, we were greeted by the Trades from the Southeast. They bore us on rapidly through the smooth waters. A skiff might sail on the ocean, even to Honolulu.

MONDAY.— I conversed with ——— —— about using spirits. He is accustomed to do it. I fear it will ruin him; he is a man of generous feelings, naturally sensitive, though firm, and I think a good practical navigator.

WEDNESDAY.— The thermometer has indicated 67° to 75°, cool for this place. I suppose the Trades and the canopy of clouds keep it cool. We have a delightful sail. It is fine for study. At night, we would walk the deck and gaze upon the stars. We see the phosphorescent light again in our wake. It is like a stream of molten iron. Sometimes a mass rolls up, like a ball of fire. We use shuffle boards for exercise, *i. e.*, Mr.

Kinney and I do. Frequent squalls have of late broken up the steady breeze. I am teaching my scholars navigation.

SATURDAY, JANUARY 29th. — Am wearied with study, as much as ever in college. Mrs. Atkinson is busy with reading, writing and work. Lat. 15° S., Long. 99° W. Distance per week, ten hundred sixty-four miles. We are ninety-eight days from Boston. Have sailed eleven thousand eight hundred nine miles. We are four thousand two hundred miles from the Islands, as I have calculated it.

The second mate, Mr. Dwyer, and several sailors, came in to the prayer meeting. More attended prayers than usual. Mr. Dwyer is a pleasant and accommodating man, and an efficient seaman.

SABBATH. — Brother Dwight preached; text: "Set your affections on things above and not on things on the earth." It was a quiet Sabbath, yet several sailors were tattooing, sewing, tying knots, some reading.

WEDNESDAY. — We kept as a Fast, and found it refreshing to our souls. We had a meeting in the evening. It unites us together in our influence here, and prepares us to do more for the cause of Christ. I find much evil in myself. When that is confessed and removed, it is easy to love others.

THURSDAY. — Mr. Stone introduced the subject of religion, by asking what I thought of Unitarians. I candidly told him, that I could not and did not dare to venture my salvation on grounds which they did. We conversed some time. He had felt unpleasant at some remarks made by Brother Dwight, though they were correct, as he intended them.

FRIDAY.— Three vessels came in sight, whalers. We are on the off-shore whaling ground, which is visited this year. One approached us, but did not answer our colors.

FEBRUARY 5th.— Lat. 40° S., Long. 112° 59′ W. Distance past week, one thousand one hundred seventy-nine miles. Whole distance, twelve thousand nine hundred seventy-two miles, and three thousand forty-one miles from Honolulu; one hundred five days from Boston. Our ship has been cleaned for painting, on Monday, inside and out. The shrouds have been squared, and all things put in order to go into port. This is a delightful climate. We are getting ready to close the voyage, finishing study and books, etc.

SABBATH.— Brother Kinney preached; text, "My peace I give unto you, not as the world giveth give I unto you." We alternate in officiating at all our religious duties.

MONDAY.— All hands painting until noon; sixteen brushes employed. We see the Magellan clouds every night, but they are sinking. They look like the milky way, and are probably clusters of very distant stars. They are small wisps of cloud. The Great Bear, or Dipper, is agained hailed as our old friend.

8th.— We probably crossed the equator at midnight, and are losing the strength of the Southeast Trades. Long. 119 W.

10th.— We are having squalls, which indicate Northeast Trades. Lat. 5° N., Long. 120° W; two thousand three hundred eighty-three miles from Honolulu, which we shall reach in fourteen days, we suppose. Finished stuffing the albatross yesterday.

FEBRUARY 12th. — We have sailed one thousand sixty-two miles the last week. Distance from Boston, fourteen thousand thirty-four miles; one hundred twelve days out.

Prayer meeting attended by a few sailors. We rejoice to see them come in. We feel that they would become better men, if under good influences. The sailor has much to contend with in the forecastle. They ask, when spoken to upon becoming Christians, how can we here? We urge upon them the duty still, and I think they feel it in a measure. I have spoken to them of the evil of reading novels, and some of them have come down to borrow other books.

FEBRUARY 13th. — I preached, and hoped to see many in; text: "Believe on the Lord Jesus Christ and thou shalt be saved." But it rained hard, and no sailors came in. Some washing their clothes, and others were asleep from the past night's weariness.

19th.—We have been out one hundred nineteen days; sailed fifteen thousand four hundred two miles, and are now seven hundred seventy miles from the Islands. The breeze has borne us rapidly the past week — one thousand three hundred sixty-eight miles; it now slackens. We have been packing and writing letters most of the week; others have been doing the same. These are all the incidents of interest, except that we daily calculate the distance to the Islands, and the time requisite to get there with our fine breeze. When it slackens, we must increase the time, as the English did scale of corn law duties.

FEBRUARY 19th.—The breeze has been strong the past week. We have sailed one thousand three hundred sixty-eight miles; are fifteen thousand four hundred miles from Boston, and seven hundred seventy miles

from Honolulu. Our prospects are fair for arriving in four days. Captain Brewer never experienced any interruption in the Trades about the Islands, though he has often visited and sailed around them. Thermometer, from 70° to 75°.

I had pleasant conversations with Brother Dwight and Captain Brewer during the past week. Brother Dwight went to sea a very young man; was fourteen years a seaman, became an officer and commander; was always kept from many gross vices by his pride and early education. Entered into jeweler's business, with his father, in Montreal; was converted by a sermon of Rev. Mr. Strong, text: "Quench not the Spirit;" studied with his pastor in New York City two years; united with Dr. Patton's church; often was much reduced for clothes and money, but some friends learned his condition and aided him. He graduated at the Union Theological Seminary, June, 1847; preached for Dr. Patton six weeks, before taking leave of his friends to embark on on his mission. He is thirty-two or thirty-three years of age, is a hard student, and will do much for the cause. Brother Kinney is one of the converts of 1837; always had Christian training.

FEBRUARY 20th.— Brother Dwight preached; text: "No one of us liveth to himself," showing the fact, extent and effect of personal influence. Some opposition appeared in the form of trifling. I conversed with several sailors and obtained several names to the temperance pledge. William, the Cook, gives some evidence that he has become a Christian, but we cannot judge fully. His parents were pious. He is a colored man from Salem.

FEBRUARY 24th.— Saw the snowy top of Mauna Loa, on Hawaii, this morning, Thursday. It is very

high. We have had rains and calms this week, hindering and disappointing us. It is like getting ready and waiting long for a carriage.

We had a breeze in the afternoon, and soon saw the lofty peak of Maui and Molokai. We hoped to sail between them, but it was too dark to venture. We saw lights on Maui. We were sailing at nine knots per hour, with good prospects of running in this morning, the 25th, but in an instant it became calm, began to rain, wind came out ahead with a heavy squall. It continues nearly calm. We are ten miles from the shore of Molokai; Oahu in sight ahead. Instead of going ashore after breakfast, we are forty miles from the harbor, with no wind to fill our sails. We do hope to get in this week. Captain Brewer is much disappointed; never saw such detention here before. We enjoy looking upon the rugged shores, over the smooth sea, yet no habitations are in sight. We see few trees on the ridge tops. General appearance volcanic; deep ravines or barren rocks.

CHAPTER IV.

MRS. ATKINSON'S NARRATIVE.

The Sandwich Islands — Charming Scenery — Terrible News from Oregon — Reception by Missionaries — Tropical Fruits — Service at the Stone Church — The Opportune Visit — A Reception — Presentation at Court — The Royal School — Native Princess — Romina — Character of Missionaries.

AS we came in view of the Islands, the captain said we would probably go into port the next morning, but the wind soon failed us, and we were becalmed twenty-four hours. Then a strong breeze took us rapidly

toward our desired haven, but causing at first a return of seasickness on the part of the ladies who felt almost guilty, when thus caught so near port, and after a voyage of one hundred and twenty-five days. It seemed rather ungraceful, to say the least.

The next morning, we rounded Diamond Head, and came in full view of Honolulu. Delightful scene! lovely view! We anchored out a short distance, and waited for a pilot. We had been reported, and were expected. With the pilot came missionary friends. They at once told us of the dreadful massacre in Cregon, of Dr. Whitman and wife and many others. The news had just been brought by the Hudson Bay Company's ship, *Vancouver*, from Oregon, then in port. The missionaries at once said to Mr. Atkinson: "You, of course, will not go on, but will stop with us and take part in our work here." They said it was reported that all the white men from the Willamette Valley had gone in pursuit of the murderers. I listened with intense interest to the sad story, and to Mr. Atkinson's reply. In a moment or two, he said, calmly: "I am destined to Oregon, and to Oregon I must go, if I can not land."

We were soon at the wharf, and other missionary friends who were waiting, joined us to accompany us to the hospitable home of Mr. E. O. Hall, according to arrangements, where we were kindly entertained for three months. The *Vancouver*, then in port, from the Columbia River, was to sail the next day. Our first thought was that we could take passage on her at once. We found, however, that our freight was so low in the ship, that it could not be reached in time. The *Vancouver* was wrecked on the Columbia River bar. No lives were lost, but the ship and freight went down, a total loss. When we heard of the disaster, we felt that

we were mercifully saved from shipwreck, and grateful to our Heavenly Father for His care, and that He was permitting us to remain for a season in this delightful land, amid such sacred associations. We often have reason to say, "God is good and doeth good continually, and His tender mercies are over all the works of His hands."

After singing and prayer and friendly greeting with our friends, we were shown to our abode, which was an *adobe* building in the yard near the house occupied by Mr. Hall's family. It seemed to us a sacred place, when told that it was the room where the Rev. Mr. Bingham translated the Bible. Mr. and Mrs. Bingham had gone to America for rest and recuperation. At the door of this habitation, we observed a large fig tree, growing on which were figs in every stage of growth, from the tiny one a half inch in length to the ripe fruit. I had ere this seen one fresh fig in New England, obtained with difficulty for botanical purposes. We were happy in prospect of a sojourn for a season on these Islands, so remarkable for the triumphs of the gospel in lifting a nation from heathenism to Christian civilization.

Our visit to the Islands at this time seemed opportune. For never, perhaps, before or since, did everything seem to combine to make a visit delightful. Eleven or twelve missionary families were residents of Honolulu, also the Seamen's Chaplain, who was one with the missionaries; two pastors of native churches, one in charge of the Royal School, two secular agents, one printer, one book-binder, two in charge of the Punaho School, one minister of public instruction, and others. The Rev. Mr. Richards had recently been

called away by death. Mrs. Richards and daughters were about to return to America, to their friends there.

The first Sabbath after our arrival, we attended service at the stone church. After preaching by the pastor, Rev. Mr. Armstrong, in the Hawaiian language to the immense congregation of natives, we, with the new Foreign Missionaries, were introduced to the people, who came forward to take us by the hand and give us a hearty greeting, their pastor acting as interpreter. It was an interesting, but, in some respects, a novel scene. I noticed the peculiar style of dress of the women and children. Their bonnets, as well as other articles of clothing, were probably gifts from missionaries and other foreign residents. They, not being accustomed to wear bonnets, would select a very small child's bonnet for a portly woman of years, while a child would be concealed beneath an immense poke of a bonnet. Perhaps, with our *present* fashions, it would not seem so uncivilized.

Our time, during the delay, was delightfully spent. In addition to the kindness of our missionary friends, we received the polite attentions of other foreign residents there, especially the foreign officials and their families. A reception was given at the English Consul's. Mrs. Hall and I were anxious to attend, but we were not able to walk, and as then horses and carriages were not obtainable, we were conveyed in little hand carriages, wheeled by our husbands. Mrs. Hall and I could not help exchanging smiles as we rode along. It seemed so amusing.

Soon after our arrival, we, with our fellow-passengers, were presented to Court. We were also present at the opening of the Legislature. It was held in the stone church, and was filled on the occasion. We thought,

as we looked upon that dignified assembly and listened to the exercises, surely what hath God wrought through his servants, the missionaries, in a little more than a quarter of a century, for this Hawaiian Nation! As we contrasted their present condition, so enlightened and Christianized, with what it was on the arrival of the first missionaries in 1819, we could only wonder and admire. Had we known that our stay would have been prolonged three months, Mr. Atkinson would have traveled quite extensively, but he feared to be absent long at a time, for fear of missing a ship from Oregon, which might arrive any day. He did not visit the volcano. Mr. Atkinson found his time well spent in accompanying the Rev. L. Smith, the pastor of the Second Native Church in Honolulu, in his visits to his out stations, in visiting Punaho School, and hearing the recitations of the missionary children, in care of Mr. and Mrs. Dole, and Mr. and Mrs. Rice, and in visiting the Royal School, in care of Mr. and Mrs. Cook.

In the Royal School, at this time, was Alexander Liholiho, who came to the throne December 15, 1854, as Kamehameha IVth. He was an amiable and talented Prince. He married Emma Rooke, daughter of Neaea and Fannie Young. To them was born a son. High hopes were centered on him, but he lived only a few years, and the bitterness of grief at the loss so affected his father that he soon followed him to the grave. Lot, his brother, was also in school at this time, and succeeded him to the throne as Kamehameha Vth. His reign, too, was short, but marked by many noble charities. His was the last of the line of the Kamehameha Kings. An interesting member of the Royal School, at this time, was Bernice Pauahi. She was the daughter

of Paki, one of the Oahu chiefs, and Romina, his wife, who was grandaughter of Kamehameha Ist. I remember her as an interesting, graceful young lady, of engaging manners. At the age of nineteen she was married to the Hon. Charles R. Bishop. She died in 1884, and left her large estate to be used for the educating of Hawaiian youths. The result of her generosity is seen in the Kamehameha School for boys, on which one million dollars has already been expended.

The girls' school is yet to be established. Before we left the Islands, the general meeting of the mission took place. It occurred once in two years, when the entire mission came together, parents and children, forty families or more. This was an important meeting, and the largest, it was said, ever held. Mr. Atkinson enjoyed their meetings, so important to the interests of missions in the Islands, and so characterized by harmony and love. Some of the older missionaries looked somewhat weary and worn by incessant labor for so many years. Some, I was told, did not see a white face from one general meeting to another. They felt that the King's business must not be neglected, nor money spent to visit places of interest, as so many excursionists do at the present time. They toiled on to the end, and have entered upon their reward.

CHAPTER V.

JOURNAL CONTINUED.

The Sandwich Islands — First Views — Delay in Making Harbor — Honolulu — Rainy Season — Reception by the Missionary Brethren — News of the Massacre of Dr. Whitman — Americans — Introduction to the King and Queen — Religious Services — Religious Work and Outlook — *Oregon Spectator* — Call at the Palace Gardens — Diamond Hill — The *Pali* — Visit to Dr. Parker at Kaneohoe — Lahaina — Life Among the Natives — Nailuka, the "South Hadley" of the Islands — Preaching — Scenes in Church — Educational Problems — Parliament — Ride to Stations on Oahu — A Ship for the Columbia — Visits — Farewells.

HONOLULU, SATURDAY MORNING FEBRUARY, 26th, 1848.— We were near the shore all night. Our cannon was fired early and the pilot came off. Honolulu lies on the South shore of Oahu (pronounced Wahoo). It is protected from the waves by a hidden reef, over which the heavy swells are broken. A narrow opening of the reef furnishes the channel to the harbor. A Southerly wind is necessary to enter. We had a light breeze, South, but changeable. Our pilot, an old sea captain, thought we could enter, with the the help of sixty natives, called Kanakas, who came out on the reef, took a rope, our ridge anchor and capstan. We were towed in ere ten o'clock A. M. Ten or fifteen vessels were lying at anchor. A French man-of-war sent boats to tow us in, as is the custom.

This is the wet season, and the hills and slopes are covered with green, the trees with foliage. The large stone church was the most prominent object; other white buildings were scattered about. Soon we could see the low, dark, grass-covered houses of the natives. They are in great numbers about the town. Rev. S. C. Damon, seaman's chaplain, Rev. L. Smith, Messrs.

Castle and Hall, of the mission, came on board and welcomed us cordially. We met the mission families at Mr. Hall's, and were introduced to them, and united with them in thanksgiving and praise for our safe arrival. We enjoyed this interview very much; it is an old custom with them. We remained with Mr. Hall, in the house of Mr. Bingham, brought out by the first missionaries and put up first. Our room is his old study. It is large and airy, separate from the house. Mr. Hall came out a printer; is now secular agent; has four children. Mrs. Hall is an invalid; has long been feeble. Both are very kind. They have been in Oregon and have friends there now. Will give us letters to Governor Abernethy. We were expected, but not so soon. Here, we first learned of the death of Mr. Richards. He is a great loss to the mission and to the government; and also of the horrible massacre of Dr. Whitman, his wife and nine others by the Cayuse Indians, among whom he had labored twelve years. The natives were suffering from sickness, and supposed the doctor had been poisoning them to possess their lands. They kill their own doctors on the same suspicion. It will not affect the lower country where we are going. It will not deter, though we may now be obliged to wait a month or more for a vessel.

We were, of course, interested to look upon the natives; a dozen or more came on board, some with their certificates to obtain our washing; all were well clad. Many were on the wharf. On Sunday, we attended Mr. Armstrong's church, *i. e.*, the large stone one. It will hold four thousand; three thousand could be seated in the pews. It was rainy, and not more than one thousand, or one thousand five hundred, were present. All were as orderly as our assemblies in New England. It

reminded me of home. Most were well clad, though not in good taste. The choir sat in pews before the pulpit and performed well; some good voices. The galleries were occupied as in our old meeting house. We were introduced to them from the desk, and made a few remarks through Mr. Armstrong. After meetings, hundreds crowded around to shake hands with us. It was a novel scene.

We were introduced to the King and Queen, and Premier John Young and his wife. The Sabbath school and Bible classes were between meetings. The members of the mission have classes. We went to the Seamen's chapel; heard Mr. Damon. I preached for him in the evening. It is now March 3d. We have received calls from most of the missionary corps, and have visited several families. I have attended to my goods, etc., and made some acquaintance with foreign residents; have received calls from them; find many who know some acquaintance of mine. A. M. Boardman, a jeweler from Lancaster, New Hampshire, is acquainted with Mr. Fowler, of Haverhill, and others there.

John Ladd, merchant, is from Hollowell, Maine, and was a member of the church of which Mr. Dole was deacon. He maintains his Christian character here. Most of the foreign residents, who professed piety at home, renounce it here. They are a great hindrance to the cause of Christ; some become the vilest of men.

Many complain that the missionaries are doing no good, while they, themselves, are instructing the natives in vice, and are striving to debase them.

It is a season of revival among the natives. They have morning prayer meetings at five o'clock, and many day meetings. I went two miles with Mr. Smith once, and was much interested to witness the fervency of the

natives in prayer, and their good attention. More came than could get in. It was a grass church, as large as our school house near Josephs; people sat on the ground, except those who brought chairs. We are enjoying much among the mission families. Our company is separated, but we feel attached to all on the ship, and shall desire their welfare.

The missionaries have now here a good society, good schools, and many luxuries, yet they labor hard and look worn. They suffered much in days past.

I will now begin where, I believe, my last journal closed, the 29th of February. That day we spent at Rev. S. Smith's. He is pastor of the second native church Honolulu has a large flock to guide and guard. Mrs. Smith is feeble. They have the two youngest of six children; the four died young. They treated us with much politeness. Mrs. Smith was a Tenney, from Massachusetts. Mr. Castle was bringing our goods up, with those of the mission.

MARCH 1st.— We feel the lassitude caused by a warm climate. I went with Mr. Smith up to a little valley to attend a native meeting. Many of the people were inquiring the way of life. It was a small grass house. The people were mingled together, sitting on the grass mats on the ground, but some had board seats; a few had chairs. I sung with them. It is easy to pronounce their language. Mr. Smith preached; two natives prayed with much freedom and confidence, for which they are distinguished. I addressed a few words to them through Mr. Smith as interpreter. We dined at Rev. Mr. Armstrong's. We took tea at Mr. Castle's, with several of our fellow passengers.

Attended the usual prayer meeting at Mr. Chamberlain's. Rev. Mr. Bishop and wife were up from Eua

(pronounced Ava). I gave an account of religious affairs in New England.

MARCH 2d.— Called at J. Ladd's, on my way to the ship; he informed me of the low state of morality of many here. Some young men, who came out professing Christians, have become the worst characters. All kinds of sins are practiced. A theater is in operation. Foreigners seem determined to make evil, good; and good, evil.

I rode out to Nuaana Valley with Mrs. Hall, Mrs. Diamond, Mr. and Mrs. Kinney. We called at Dr. Judd's and Mr. Brewer's. Mrs. Atkinson and I took tea with Mrs. Richards and daughters. She was Clarissa Lyman, from Northampton, a relative of Judge Lyman. Has four children in America, two bearing the name of Williston. William, however, has gone as a missionary to China. Mr. Richards died November 3d, 1847. He was Minister of Public Instruction. The government has provided for her support, giving her about eight hundred dollars per year, besides a house.

I find I have been copying a part of the journal already copied and forwarded to you, yet the repetition may assure you of no omission of daily notes.

MARCH 4th.— We have been one week at Honolulu, and have become a little familiar with the sight of natives and their manners and modes of life. Rev. R. Armstrong very politely called with us and introduced us to Hon. R. C. Wylie, Minister of Foreign Affairs; Judge Tirril, United States Consul, and M. Dillon, Consul of France. These gentlemen received us, *i. e.*, Messrs. Dwight, Kinney and myself, with politeness. They afterwards returned our calls. Mrs. Atkinson and

I took tea at Mr. Rogers', Mission Printer. Mrs. Rogers is a sister of Rev. Mr. Hitchcock, of Moline, Illinois.

MARCH 5th.—Clouds, but no rain. I attended Mr. Smith's native church. He has an interesting audience. Most are properly dressed, appear intelligent, sing in choir, much as at home. I am more and more impressed and surprised at the improvement of the natives. Who that has read their history and sees them now, can doubt the benefit of their religious instruction?

Heard Brother Damon and Brother Dwight at the Bethel. Some of the sailors were present.

MARCH 6th.—Called on Messrs. Williams and Baker. They were from Boston. They are merchants occupying Captain Brewer's old stand.

Read the *Oregon Spectator*, and felt that much correct influence ought to be exerted there in order to establish society on a good and safe foundation.

Attended monthly concert at Brother Armstrong's house. Most of the mission families and some others were in. Brother Dwight conducted the exercises. We, who have just arrived, occupied most of the evening in accounts of state of things at home. It was gratifying to meet the friends of missions, on missionary ground, and pray with them for the cause.

7th.—Was unwell from my cold. The influenza is prevailing in Honolulu, severely, though not fatally. We spent most of the day at Mr. Castle's. Captain Hollis, Mr. Jasper and lady were at tea. At twelve o'clock, however, the passengers of the *Samoset*, except Wood, Stone and Bartlett, were formally introduced to the King and Queen, surrounded by the chiefs and officers of State. Mr. Dwight made a short address. The King replied happily. Dr. Judd was interpreter. Mrs.

Judd and her two daughters were present. We went to the palace, which is under repair, and saw the portrait of Louis Phillipe, as large as life, also of Victoria and Prince Albert, Leopold Liholiho, and his Queen and others.

The palace is of coral, airy, in good Anglo-Grecian style. Two cottages are in the rear, used for dining and sleeping apartments. These buildings, including the palace, are surrounded by verandas. Little plots are fenced by thickly set palisades, of "has" or hibiscus, which sprout like willows. The large yard has numerous rows of Tutui trees, in trenches, with dark graveled walks. Pumps are at the head of the rows for irrigating the grounds. Large flower vases are placed like a wall around the veranda.

The royal sepulchre is in the adjoining yard. At the gate, on either side, a guard is constantly stationed. They are upon the wall within wooden towers.

8th.— Cough and cold still severe. Wrote letters.

9th.— Visited at Mr. Diamonds' Mission, Book Binder. I learned from Mr. Damon that there are eight or ten wholesale stores of spirits, twenty or thirty retail, and also that, in eight or ten places, liquor is sold by the glass only in Honolulu.

Much money is spent in pampering to this and other kindred vices. This evening I walked by the native markets. Men and women were around the fish counters, others were in the streets, all talking with great volubility. At the tavern near, a man was fiddling and the sailors were dancing, some apparently intoxicated. A fiddle and dance are used as allurements. W. H. Thompson, our colored cook, came up this evening.

He seems to be a Christian. He united in prayer with us. I gave him a memoir of H. Page and Doddridge's "Rise and Progress."

10th.—Heard Sophia Hall and Mary Damon in Latin. In the afternoon, walked to Diamond Hill, five miles, and ascended the edge of the crater. It is very steep and narrow on all sides. Within are forty or fifty acres covered with grass, and some plots have been planted with sweet potatoes. I went to the old temple, on the south side of Diamond's Hill, on which human victims were formerly offered in sacrifice. It was only a large yard, surrounded by a wall, eight feet high and as many feet in thickness. It had two entrances, through which, doubtless, the priests and the victims entered. Here many a bloody rite had been performed to propitiate unknown deities. But now, in nobler temples, pure offerings of the heart are statedly made to the only true God, by the children of those idolators.

I was much wearied by my jaunt, but thought it would benefit my influenza. In the evening we had company, the Misses Mott, Captain Brewer's family, four of Mr. Cook's scholars, Alexander, heir apparent to the throne, Lott, his brother, Miss Bernice and Miss Mary, adopted daughters of chiefs.

11th.—Went on board the *Samoset* with some books of Tract Society for Sailors. Afternoon, rode on horseback with Mr. Cook and his scholars. Mr. Dwight, Mr. and Mrs. Kinney, Miss P. and George Brewer, alias Wood. (He is a son of Captain Brewer, by a native wife, who died in his infancy.) We rode to the Pali, a remarkable ledge or precipice, six or seven miles North of Honolulu, and which overlooks Keneshe and the ocean beyond on the North of the island. We approached it by riding up through Nuaana Valley,

between precipitous mountains, generally covered with clouds. This is a rich valley, and the country residence of many families from the town.

The Pali presents a grand and terrific scene. The rocks present a perpendicular face, two thousand feet below and one thousand feet above the gorge.

The opening is by a narrow chasm, somewhat broken. A narrow path is cut out of the ledge to descend. Formerly, the descent was only by clinging to the rocks; now horses and other animals ascend and descend. Some persons ride up and down; I have never dared to do this. I have since frequently passed it. The natives import much provision this way from Kaneshe, which lies like a garden out by the shore. Convicts are constantly employed, widening the path, cutting out of the solid rock. Recently, on a Sabbath, a slide came down, which would have destroyed them, had they been at work.

On our way back, we called at the King's country residence, which is a romantic place, concealed by large trees. We took tea at Mr. Chamberlain's. They, as other mission families here, have good custom of attending family devotions immediately after tea.

12th.— Sabbath. Rainy. I preached for Brother Damon in the morning; Brother Dwight, to parents, in the afternoon, at the school house; Brother Kinney for Brother Damon in the evening.

13th.— Rainy. My cold better. I kept within doors. Was happy to hear that Congress is Whig, and that hostilities are suspended for the present, and also that the mail contract for Oregon is made via Panama.

14th.— We visited Mr. Damon; received much information with regard to society here. They live in good style; receive many presents.

While writing this to you, dear parents, I sometimes think I mention trivial things, yet I am aware that you will enjoy even these, as incidents in our daily life.

15th, WEDNESDAY.—Went to Panahou. Were much pleased with the Mission school. It is truly a family school. Mr. and Mrs. Dole, Mr. and Mrs. Rice and Miss M. Smith are the teachers and conductors of the children, and board them. All sit at the same table, and attend family devotions together. Mr. Dole devotes his whole time to instruction. He is a nephew of the late Mr. Dole (Deacon), of Holowell. He graduated at Bowdoin and Bangor, is a fine scholar and instructor, and an estimable man. Mr. Rice attends to land and out of doors business and instructs two classes. I went with him to a meeting which he holds weekly with the natives in Manoa Valley, just back of the house. It happened to be the king's birthday which they observed in their religious manner while others were feasting.

We have spent nearly four days at Panakou. The word means new spring, from a very fine spring near the establishment. I am very much gratified with all the Mission families I have met. They live in good style and economically. They attend to their work as ministers and teachers do at home. Their children attend this school, which is under their control, and excludes all other children. It would not be objected to take the boys and girls of some families, but this would open the door for a large class who have no religious training, but have been allowed to mingle freely with the natives. Here the missionary children are trained as carefully as at home, and are advanced in their studies for the academy and college. Their mode of life and habits are a means of great influence

with the natives, yet the natives are slow to progress. They are offered land in Manoa Valley at one dollar per acre. It is excellent land, but they are in no haste to buy it. This may be partly owing to their distrust of titles, which formerly were violated by Kings and chiefs with impunity. Here and there one purchases five acres. They are wearing better clothing, and building better grass houses. The missionaries urge upon them the necessity of industry, but they set little value upon time. The Catholics are teaching and training men for their service.

Sabbath we spent at Mr. Hall's.

MONDAY, 20th.— For the most part rainy. Showers are very common in the valleys, on the hills and in the valleys back of us. They occur at Punahou, which is at the foot of the hills, a little up the coast, several times a day. This enables Mr. Richards to raise corn, of which he has a fine field growing. We are taking our meals, this week, at Mr. Chamberlain's. I called to see old John, the Finn, at the United States Hospital; conversed with him about his soul. He hopes to recover, and does not appear to be at all anxious respecting his final and future state. Successful efforts were made at Mr. ———'s ball to induce temperance men to drink, and it led to their intoxication. In many ways some of the foreign residents opposed the cause of truth. Few resist their insidiuous attack. The theatre is in operation, and it is proposed to build a house for it.

21st.— It was a rainy day. We were invited to spend the evening at Judge Tirril's, but the storm prevented.

22d.— Was reading Bonòw's Bible in Spanish. Conversed with Mr. John Ladd at his store, from Hollowell, Maine; Dr. Wood, a resident physician, and Mr. Bishop,

a clerk of Judge Tirril's. He came out in the *Henry*, from Newburyport, and designed to go to Oregon. I left the gentlemen sad in view of the evils which are visiting the people. What has the gospel done, and what will it do, thought I. Yet, if the nation become extinct, some will have been saved. Precious souls will forever sing in Heaven, the Song of Redemption. They will bless the men and churches, who pointed them to Christ. They will eternally adore the Lamb, slain for them. If this be so, surely the churches at home and the missionaries here, will have no reason to be dissatisfied with their sacrifice and their labors. They will have no reason to desist, so long as there is hope of saving souls. But for their benevolent labors, this whole race would have remained gross idolators, or have been destroyed by the power and vices of foreign nations, *i. e.*, destroyed beyond hope of recovery.

23d.— We visited Judge Andrews, formerly of the mission. In the evening, met Judge Lee, who came out in the *Henry;* was to go on, but the bad vessel and inducements here turned him aside. He is now Chief Justice here. He was educated in part in Norwich, Vermont, while I was in college. Knew many of my acquaintances. He is a modest, yet pleasing and intelligent man, gives clear decisions. I went to Punahou to sing with the scholars. Preached for Mr. Damon at the vestry.

FRIDAY, 24th.— Visited Kaneohoe. Was kindly welcomed by Mr. and Mrs. Parker. The valley or intervale, between the lofty precipices and the sea, is a kind of basin of little hills, narrow gullies and small plains, yet from the Pali, it seems a level plain. Pali means precipice, or any steep place. It is more than three miles

from the Pali to Rev. Mr. Parker's, and more than a thousand people live in this district. He has a stone church, thatched, which the natives built. He has a good stone dwelling house, which, with his herd of fine cattle, belong to the mission, *i. e.*, the American Board of Commission for Foreign Missions. They have only one white neighbor, a German, who has a native wife, yet they are educating their four children so as to be companions for them. Mr. Parker supplies himself with new books, publications, etc., and thus keeps along with the times. He has a fine enclosure, with taro plots, bananas, guavas, pine apples, figs, squashes, corn, all growing and ripening. He can raise two and a half crops of corn in a year, or three crops in fifteen months; but at present, it yields only twenty or thirty bushels per acre. The trees about the house were the Lotus, like our white maple in appearance; the Lauhal-Koa, the boards of which are used in making furniture, and which is equal to mahogany in beauty, and the oriental lilac. His home seems like a New England parsonage, especially at night, as the dews and cool air caused us to close the doors. We sat up till eleven o'clock conversing. Mr. Parker is slow to admit members to the church. The deacons wish to admit those who are called seekers. A multitude are always ready to join. All the missionaries have the trial of excluding those who apply for admission. Probably Mr. Coan had admitted more freely than others, hence his large church. They are now holding morning prayer meetings. Mr. Parker has the deacons together to catechise them once a week.

25th.— Returned to Honolulu. I found Mrs. Atkinson visiting at Mr. Chamberlain's. Evy, Essy and Fanny Mott came and took tea. It was a pleasant interview.

26th.— Attended schools in the morning. Mr. Cook has a school for native girls at 8:30 A. M. Bernice and Mary, from his family chief's school, came in to assist him. The scholars are reading the Memoir of Blind Bartimaeus, the first native convert and preacher. They read fluently; their usual custom is to learn passages of Scripture. One girl, last year, learned three thousand verses. Mr. Coan gave her an octavo Bible. He offers an octavo Bible to any one who will learn the New Testament from Acts, inclusive, this year. Some will probably do it. They have strong memories, and having little else to employ their minds, they retain what they learn. Many of the girls had bands around their heads; a few had bonnets.

Mr. Hall has the boys and young men, who recite verses to him, which he explains. They meet in the vestry just before afternoon service. He also has a Bible class of parents and elderly persons. Judge Andrews superintends the different classes, old and young, which remain at noon and recite seven verses, for the days of the week. Mr. Castle has the missionaries' children, in a school like those at home.

28th, MONDAY.— It has rained most of the day. This promises to be a very wet season at the Islands.

FRIDAY.— No opportunity to sail for Oregon, and that very vessel in which we came will remain two weeks. I determined to visit Lahaina. Embarked at five o'clock on board the government schooner, *Kamehameha III.* Three other white men, a Chinaman, and fifteen or twenty natives were fellow-passengers. The captain, officers and crew were natives. The rolling and pitching produced a little nausea; others were very sick. Natives were lying on the top of cabin all night, with only a slight covering; others remained

below in the hold most of the passage. After beating about and lying becalmed sixty hours, we reached Lahaina, the morning of the 20th, and anchored among the whalers, eighteen of which were lying there to recruit. Our native sailors were not under much discipline, yet they seemed to be stronger and hardier than landsmen. I am told that this is so with those who go to sea on foreign vessels. It is supposed to be owing to their food, which consists more of meat and bread. At home they all live upon poi, *i. e.* poe, or pounded taro, mixed with water, with fish, fresh or salted salmon, which they can obtain. Native laborers cannot work hard three or four days in succession, or, if they do, one or two days of rest must succeed.

I am told the native emigrants to Oregon are more vigorous than when they left the Islands. A cool climate and nutritious food of various kinds will invigorate the race.

I was pleased to notice that prayers were conducted night and morning on deck.

We were glad to get off the little vessel on which we had been confined so many hours in coming seventy-five miles. It is against the Trades to come up, still our passage was twenty-four hours longer than usual. We landed in boats. The reef extends all around the shore. We had low water, and with difficulty rubbed over the coral bed. Lahaina has the appearance of a beautiful New England village, in some respects, as it lies hidden from the sea and the mount, in the foliage. White stores and dwellings peep through the foliage. Lahaina Luna rests like a shepherd's fold upon the mountain side above it, with its little clump of white

buildings, the large academy most prominent. But, in fact, Lahaina has few good dwellings; most of them are low, grass houses.

The palace is large and airy, and in good American style. The mission house is large. The United States' hospital is also very well built, and the grounds are finely laid out. It is a desirable place for the invalid. The stores are poor structures; painted, indeed, but low and diminutive. It is very expensive building at the Islands. Lumber is scarce; from forty to eighty dollars per one thousand feet; workmen, from two to three dollars per day. Taro patches are found in different parts of the town. Narrow lanes pass from one part to the other; only two or three streets are wide enough for a carriage or wagon, yet, as traveling is on foot or on horseback, these paths are wide enough. Breadfruit trees, with fruit hanging from the branches singly, as large as the cocoanut, and tutui, figs and guava trees were dispersed among the buildings; while among these, the tall, huge stock of the banana threw out its long, slender leaves, and held its branches of tempting fruit.

I went up to the seminary, at Lahaina Luna, and arrived at Mr. Hunt's, to whom I had a letter from the secretary, Mr. Hall, before the family had seated themselves to breakfast. After a little interruption, I was seated among them, having been kindly welcomed by Mr. and Mrs. Hunt. Mr. Ives and his family, and Mr. Goodell, a relative of Mrs. Thurston, were with them. I enjoyed the meal very much, not having eaten much since Monday noon.

After worship, Mr. Alexander, the other teacher, came in. He is a pleasant man; always cheerful. I saw and conversed several hours with Dr. Andrews. He was in Dartmouth College in 1828 and '31. Knew many of

my friends and acquaintances. He is much out of health. Has lost his wife and three or four children. I went to the seminary and heard the class in algebra and composition. The former appeared very ready in performing the problems. Of the latter, being ignorant of the language, I could not judge, yet they seemed confident of their ability. They had on their working garments, as they raise their own taro, bananas, etc. They, for the most part, are young men of much promise to the nation. I took tea at Mr. Alexander's. He has a large family — seven or eight children. Missionaries with such households feel very anxious for their welfare: hence, so many wish to return home to provide places for their children.

There is not a mechanic on the island with whom it would be safe to apprentice a child, either from their own bad character, or that of their journeymen. Mr. Alexander was located at Kanai twelve or fourteen years. Mr. Ives is out of health, and probably will not again be able to labor at his station, Hawaii.

31st.— Mr. Hunt kindly offered me a horse, and to go with me to Nailuku, the station of Messrs. Bailey and Clark, twenty miles distant. We left at ten o'clock, and rode ten miles along the seashore, South; passed through two native villages. A native preacher holds meetings amongst the people. At ten miles, we stopped under a tree to take our luncheon. Several natives and foreigners were doing the same. It is the half-way house. A strong wind from the gorge of the mountains makes it cool. Afterwards we began to ascend the rugged mountain by a narrow, rocky path. We crossed deep ravines and climbed over old lava rocks, hard and cragged. We rode thus, up and down, ascending high, and at last descending a long, steep mountain side for a

mile, we came upon a plain, which separates East from West Maui (Mowee). We had a good view of the sea on either side. The great and lofty "Kala Kala" was towering amidst the clouds before us. A few native houses were on the shore of the bay at our right, with a school house also.

Though wearied, we began to gallop toward the station, six miles East, at the other end of the plain. We passed herds of cattle, and one large village of natives, among several foreigners, with native wives, were located. The mission premises are on the rising ground toward the mountain, and appear to much advantage, embosomed in the foliage, and yet showing their white fronts to the distant view. They are surrounded by many native dwellings. The church and female seminary are prominent objects.

I was very tired by my twenty miles' ride on horse back — a thing I never before had done — and I gladly dismounted at Mr. Clark's door. He was at church, holding meetings, as is the custom of missionaries two days before communion. But Mrs. Clark welcomed us. She is a sister of Mr. Kittridge, of the firm Kittridge, Blake & Co. Their house has all the air of comfort and refinement, which I have noticed in the other mission families, and which is common in the houses of our pastors in New England. Their children appeared modest and intelligent, and not wanting in good manners. Mrs. Clark devotes much of her time to them. Their eldest son is at Punahow. Mr. Clark soon came in, wearied with his labors. He is not in vigorous health. At the table, our conversation turned upon home, and I found him to be the gentleman for whom I had a message from the Rev. Mr. McKeen. We also had been familiar with similar scenes. He was from Peacham.

I had been there a few months. He was born at Haverhill, and a relative of the Woodard family. He once taught the academy at Bradford; graduated at Dartmouth and Andover, my *Alma Mater*. These facts afforded a conversation mutually interesting.

Aftea tea, Mr. Bailey came in. He is from Holden, Massachusetts; his parents from New York. His sister is the wife of the Rev. A. Grout, of the Zulu Mission, South Africa. Mrs. Atkinson's sister is the wife of Rev. L. Grout, of same mission and station.

I took breakfast at Mr. Bailey's. They have four boys. Miss Ogden, an aged maiden lady, in charge of the female school, sat with us at the table. She usually is alone at her room at the seminary. She is about sixty years of age. She instructs the forty girls in needle work, watches over them, and meets with them at prayers in the morning. Their apartments surround her rooms. They are instructed in domestic economy and duties; do not advance much as scholars; work some; confinement is found injurious to their health. They have good rooms, neatly furnished; sleep upon mats, as at home. Eat poi and fish; use bowls and spoons, instead of their fingers as formerly, as nearly all the natives now do. It is hoped that these girls will become the wives of the young men now at the seminary. Many of them do, yet many prove bad, and are dismissed, again to return to the world and its vices. Some of the better specimens are married, and are raising up families in the civilized way. These encourage the teachers to persevere. At present, girls are not so promising as boys. A few give promise of piety.

It is the only "South Hadley" of the Islands, and the seminary promises as much for the nation. I left Mr.

Bailey's highly gratified with my morning's visit. Miss Ogden and Mr. Clark and wife came twenty years ago, March 21, 1828. They landed on the shores of Oahu. At eleven o'clock, we mounted our horses, and bade adieu to Mr. Clark and family, I, at least, having enjoyed much during the visit. I felt stiff from the previous day's jaunt. Had we remained over the 30th, we would have visited Mr. Green's station, three hours' ride across the plain, and on the mountain side. Mr. Green is mainly supported by his people, but I am told that other congregations do as much, though, as yet, their pastors derive their support from the churches at home. Some would support their pastors, but it is thought best to have them maintain native pastors.

Our ride back was as tedious as that over. I was glad to dismount at Mr. Hunt's hospitable mansion, and take a bath and a good supper.

APRIL 2d, SABBATH.— I preached at the Seaman's chapel to forty persons; no ladies. It is the one Persis Thurston's husband, Mr. Taylor, will occupy. Mr. Hunt had gone to an out station, six miles north. Mr. Alexander came in after his meeting in the native church. He and Mr. Hunt are supplying Mr. Baldwin's place, while he is absent for his wife's health. After noon, I went to the United States Hospital, without appointment. They welcomed me, and were glad to have me preach. I did so from the text: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Twenty were in, and listened attentively. I rejoiced to find so good accomodations for our seamen. The grounds well laid out in grass plots, walks, trees, etc. The rooms were light and airy, the beds neat. Sailors feel the benefit of such care, and improve. I afterwards went to the native

church to see Brother Hunt preach, as I could not understand him. People were wending their way through streets and lanes to the house of God. When I went in, the house was nearly full. The native choir were singing the first hymn to a familiar tune. All were seated, and, for the most part, on setters. A native gentleman politely offered me a seat. I was struck with the attention of the people, and their propriety of conduct, as I always am at their meetings.

Some were taking notes. Parents and children occupied the same slip; husbands and wives sat side by side; old men with glasses read the sacred volume. There was also curiosity and love of display. Some had rich hats and shawls, but most had plain clothes, and fewer of them, and nearly all, in bad taste. Women, with children's bonnets tipped upon their heads, others with shawls around their bodies. Men were much more properly dressed.

The house is, in form, like old meeting houses in New England. Pulpit high, gallery all around. After the benediction, the large concourse poured out and dispersed to their homes, seriously and quietly, as our own people. This is a Hawaiian Sabbath. Thus the day is observed sacredly throughout the Islands.

APRIL 3d.— Went to the seminary to hear the young men rehearse their pieces for the examination. They have unbounded confidence, which enables them to speak with ease and force. They, in gesture and appearance and on the stage, surpass white students here and at home, but their thoughts, I am told, are commonplace. Some are pious and are preparing for the ministry. The tutor is a native, and was educated in the school. They have a lyceum and prayer meeting weekly. Their time is marked by the bell. I went

into the valley in which they cultivate taro. It is a deep ravine with precipitous sides. A brook flows continually through it, in which they wash their clothes and bathe, as well as water the patches. The scenery is fine from Lahania Luna. The town amid trees, and the anchorage with its ships, resting like water fowl on the smooth water, the small boats coming and going, little schooners seen on either hand, coming and going. In the distance, the high island, Lanai Hahnai, across the channel ten miles, Molokai twenty miles to the right, and a small island South. All these below us, and above us, the cloud-capped mountains open a rich panorama. Many of the little schooners are traders like our coasters. They bring the produce of the different islands to the principal ports, Honolulu and Lahaina. Then they were bringing in potatoes and squashes and melons to supply the whalers. They also bring meat, fowls, eggs, etc., etc., to market. Sweet potatoes are raised, but chiefly Irish are furnished. Taro and poi (pronounced tah-ro) are articles of large trade. The out districts supply the natives in these towns. Natives are employed as much as they will work, on sugar and coffee plantations, but these are owned by foreigners. Indigo is not yet made, though I have seen fields of the bush growing wild. It will be an article of produce, I presume, when there is more enterprise and capital here. Hawaii sugar and coffee are excellent. I have purchased both for my own use; sugar, three and a half and seven and a half cents per pound.

Heretofore the seminary was subjected to clouds of red dust at every wind, from the barren mountain side above it; but within two years, the rain has fallen unusually and herbage has overgrown the land. They

thought of moving the institution, which cost two thousand dollars or more, but now it proves to be in the most desirable location, except its vicinity to Lahaina furnishes numerous temptations to the student.

At dark, Brothers Clark, Bailey and Green arrived to attend the examination. Brother Green has been out twenty years. Was supported by the American Board of Commission for Foreign Missions, but being an avowed and zealous abolitionist, he would not be supported by funds contributed by slave-holders, and withdrew. He is a laborious missionary. He is a brother of Beriah Green, of note in New York. Graduated at Andover, and was a classmate of Rev. Cephas H. Kent and Professor Shepherd.

4th.— Examination commenced. Have a choir who sing very well; one plays the bass viol, one the flute. They seemed prompt and ready in recitations, especially in geometry and algebra with the blackboard. In the evening we attended monthly concert with Mr. Hunt.

5th.— Examination continued. Brother Andrews, of Molokai, came over in a canoe. He is one of the Kahus or Trustees. The students acquitted themselves especially in speaking better than the committee anticipated.

6th.—We have expected the *Kamehameha III.* in for two days. It is longer than usual in making the passage from Honolulu. The weather is very fine, as it is most of the time at Lahaina Luna. At noon the *Kamehameha III.* was near. Brother Cook and the young chiefs came off in boats. They left Monday morning, and were delayed tediously by calms three and a half days, and almost without food. He brought letters for me from wife. This morning, Ua-u-ah and his wife (he is tutor in the seminary), the native

preacher, Ka-napeli, an out station, and his wife, took breakfast at Mr. Hunt's. Conversation at table was partly in Hawaiian. Prayers were in Hawaiian, as all understood it but myself, after which the preacher had an interview with Brother Hunt, and fully expressed his feelings, — his desire to do good. His fear of his own unfaithfulness, because none were converted. His wife is a Catechunen, yet she is a help-meet, tells her husband to be economical to gain the affections of the people, and prove his love to them. Indeed, this couple exhibit piety, very grateful to the missionaries and all friends of Christ.

7th.— Engaged a passage to Honolulu in a whale ship, the *Illinois*. The captain calls to get his chronometer. No merchant vessels stop at this point. Whalers do so, because liqnor is not sold here as at Honolulu, causing there much trouble among the crews. Several mercantile houses have branches here, Punchard & Co., Bush, McKee & Co., etc. They receive in pay for goods whaler's drafts, for the most part, and as these are at a discount of ten or twenty per cent., refitting or recruiting becomes very expensive. Some prefer to bring out cash. There is no legal standard of currency at the Islands. Much money is made by importing five francs, which pass off for a dollar; and dimes and half-dimes, which pass off for twelve and six cents. But this loss will probably be stopped. These small pieces take the places of those of full value. It is difficult to obtain Mexican or Spanish coins.

James Young, whose father was left on the Island of Hawaii, in the last century, and was made a chief by Kanwhameha, pronounced, Kahmahahmahah, is Governor of Maui. He was a sailor, and spent six years in America and learned the English language. He is now

able to speak it fluently. Was intemperate, but is now sober and efficient. Many half breeds are growing up about the Islands. Few of the fathers give them any education. At Nailuker, however, the fathers have obtained a teacher at $84.50 per year, and also asked the missionaries to preach to their children, which is done. They do not consent to have their children in the native school, although the mothers are natives.

I took leave of my hospitable friends at the seminary, and embarked on board the *Illinois*, Captain Jagger, at five o'clock, retired, expecting to wake up off Honolulu.

SATURDAY, 8th.— We were becalmed all night, and were in sight of Lahaina. At this season, the Trades do not blow regularly. Captain Jagger's crew refused to do duty; demanded longer liberty on shore. We made little progress during the day.

SABBATH, 9th.—Were off Diamond's Head, and during the day were beating into anchorage, against a strong, Northwest wind. Got ashore at six P. M., to the surprise of all, as I was expected on the *Kamehameha III.* on Saturday morning.

10th.— The persons shipwrecked on Christmas Island, January 5, 1848, were brought into the port by the French Corvette, *Larcelle*, which went for them. Since their return, one ball has been given as a thank-offering, and another is preparing on a large scale. We spent most of the week at Rev. Mr. Smith's. He is much devoted to his people, who come to him at all hours for consultation, aid, medicine, etc. Our old seaman, John Tumbler, has been failing rapidly. He wished to see me. I found him weak, talked and prayed with him. I went to Punahow frequently to sing.

SATURDAY, 15th.— Old John, I found at ten o'clock, was dead. He expired soon after I left him yesterday.

Called upon the English Consul, Gen. Miller, M. Dillon, and the United States Commissioner, A. Ten Eyck.

16th.— Preached in chapel at eleven o'clock, A. M. It was so rainy that no meetings were held in the afternoon. Was reading, writing and making a box in which to put a bureau. Sung at Punahow. Took tea at several friends.

23d.— Attended Mr. Smith's native church at nine and a half A. M. At eleven o'clock went to the chapel, and heard Brother Damon's sermon upon the late shipwreck. Preached, in the evening, upon the "Duty of Christians to avoid the appearance of evil."

24th.— Some were gratified with my discourse; others thought it too severe or rigid. Most approved it. I have talked much with the brethren upon the state of things here, and I am becoming identified with them in feeling and interest. Several of us took tea at Colonel Miller's. He is a bachelor; was long engaged in military affairs in Chili and Peru and was distinguished.

26th.— Spent most of the day at Mr. Cook's. They have the young chiefs and chieftesses, fourteen or fifteen in number, in their family — at their table, in their rooms and yard, and under their entire care, as their own children. It is a great responsibility, a great trial, as the boys need constant watching. Mrs. Cook has no relief from family cares. The children are from six to eighteen years of age. They daily attend his school. Some are advanced in algebra, some sing and play well upon the piano.

THURSDAY, 25th.— To-day the Parliament convened. The assembly met at the large, stone, native church to hear the King's speech. The chiefs who constitute the House of Nobles were in front of the pulpit on the right. The House of Representatives, elected by the people,

sat on the left, opposite. The chieftesses were seated before them, to the right and left of the royal chair. Consuls and their families, and foreigners, including missionaries, were ranged to the right, behind the House of Nobles. The building was decorated with hangings of evergreen and flowers. At a signal gun, the King and his Cabinet, and four young chiefs bearing the lofty Kahiles, the national insignia, left the palace, marched a file of soldiery, with music, to the church. After the King had taken his seat, prayer was offered by the Rev. Mr. Armstrong. His Majesty then read his speech in Hawaiian, which was responded to with much eloquence by one of the Nobles, then by a Representative, again by a Noble, again by a Representative. Then the Governor of Hawaii moved that a committee be appointed to reply in form to the speech. John Young, the Premier, put the motion. The assembly adjourned one day. As the King retired, the native choir sung a hymn appropriate to the occasion. The whole scene was imposing.

28th.— Messrs. Wilcox and Johnson and their families arrived from their station, Waioli Kanai, to attend the coming general meeting of missionaries. Rev. Mr. Baldwin, also, and Mrs. Baldwin, from their visit to Kanai.

29th.— Moved our things into the house, that the Bailey's family might occupy the study on their arrival.

30th.— Brothers Damon and Dwight preached.

MAY 1st.— Brother Dwight and I set out to ride to the stations around Oahu. Brother Ives rode with us to Eua — Ava. We passed, first, some good sections of taro and bananas, growing luxuriantly, and pasture lands. Saw a Roman Catholic Church, also a foreigner's farm house. He keeps herds of cattle. Eua is surrounded

with taro patches. Two brooks supply them with water. Mr. Bishop's house is thatched, and hid among the trees, mostly fig. His house is on the hills near. He had just returned from Mainai, an out-station, at which he had spent the Sabbath and administered the Sacrament. We were kindly welcomed by Mrs. Bishop. Their two children were educated and are settled in the United States of America. At three and a half o'clock we left for Wailua, eighteen miles distant. Rode rapidly over a large, high plain between two ranges of mountains. Herds of cattle were grazing upon it. We came to a stream, which we forded by swimming. Ere dark, we saw the ocean to the West, and Wailua still five miles distant. We had three miles to go in the evening, and, fortunately, found a boy who could speak a iittle English. He guided us for a *real, i. e.*, twelve and a half cents. We arrived at Mr. Emerson's at eight o'clock, and were cordially received. After a good supper, we conversed a long time. Mr. Emerson was from Dartmouth and Andover institutions. We had many mutual acquaintances. They have a family of several sons. He has an interesting field of labor. In the morning we crossed over a small, deep stream to see Mr. Gulick and family. They were preparing to go to Honolulu to attend the general meeting. We looked about the garden; were treated to figs. Gathered some seeds of plants and flowers. Our house plants grow here and over the Islands in wild luxuriance, especially geraniums. This was the late Mr. Lock's farm school of boys, which supported itself. Mr. Gulick has been out of health; they are both out of health. Were on Kani several years. Have been twenty years on the Islands. Have seven sons and one daughter. They suggested sending John, who is unwell, to Oregon and

their home by land at some future time. I proposed his going up with us, as his dyspeysia ought now to be attended to. He is sixteen years of age, and advanced in his studies; has an ardent desire to finish his education. We left at one and a half o'clock P. M. for Houla with a guide; rode along on the beach; picked up some bivalved shells, clear white and variegated. Passed small school houses, in which were teachers from the seminary. Mountains pressed more to the shore, rugged high and precipitous. We saw some five sections for raising sugar cane, potatoes, taro and fruit. In many places the surf was breaking high over volcanic ledges and rocks, which had risen into small islands. Arrived at Houla at six o'clock P. M., twenty miles. Gave our introductory letter to KocKoc, one of Mr. Emerson's principal church members there. He has a very good grass house of two stories; others are low huts for the most part. Comfortable native houses are exceptions as yet. We spent the night with this family. Mr. Emerson usually stops here; has a bed, mosquito curtains, etc. They roasted us a chicken for supper. We sang and united in worship, though we did not understand the language. We learned some of the Hawaiian words. It is best to go amongst the people to learn their language. We made an early breakfast of our luncheon, and rode on to Kanehoe, twenty-two miles. We waded through the water along the beach. This is difficult when the tide is in. There were a few good settlements at the head of small bays, and between the deep gorges of mountains which crowded upon the ocean.

We met Mr. Parker and one of his deacons, going out to hold a meeting six miles. We had a rain storm while crossing a large fish pond. These ponds are

numerous, and are formed by inclosing the sea by a wall of coral, leaving a few openings guarded by thick set posts. Through these, the small fish come in, and can not return. Others are made close and fish are put in.

We arrived in time to dine with Mrs. Parker and her children. The *Polynesian* extra had just come, and we learned of the death of Hon. J. Q. Adams, February 23, 1848, — of the peace with Mexico. We rode over the Pali, and reached home at five o'clock. Attended the usual Wednesday evening meeting.

MAY 4th. — Took dinner with Captain Brewer, with most of our voyage friends. Attended speaking exercises in examination at Punahow.

5th. — Most of the mission families had arrived, and were present at the examination at Punahow. The scholars exhibited good training and advancement. The Latin classes appeared well, and the one in philosophy. The parents and visitors seemed much gratified. We all dined there. Afterward fifty children sat at the table, beside many who brought their dinner from Honolulu. Messrs. Coan and Thurston and Judge Lee addressed the school. The day was very fine.

6th. — A schooner from Valparaiso and the barque *Cowlitz*, from the Columbia River, came in about noon. This brings news of Mr. Spaulding's safety, and of all except those massacred in November. Missionaries are calling upon each other to-day. Some board with families, who reside here; others are keeping house. The vacation of three months at Punahow now commences, and the children, after General Miller, will return to their parents. It is a time of great interest to the mission. Many questions come up for discussion, which none seem able to decide. What is to be done

with the children of the mission? They can not generally settle upon the Islands. What in respect to Mr. Armstrong? He is invited by the Government to be Minister of Public Institutions. Shall he leave his church for the sake of the schools? He will be in the Privy Council, and probably be involved in political affairs. Yet, if he do not take the office, it must be abolished, and schools being without good support, must go down. The missionaries sustained them as long as they could, then the Government assumed the task. They can not now resume the labor, without great expense, wearing labor and care, and then too, without great deterioration in number of schools and pupils. Yet, is it not contrary to the gospel for missionaries to become Government officials, to the people to whom they were sent to preach? But, if schools are not sustained, the whole work of the missionaries must decline, churches, morality, intelligence, good order, and the Catholics will gain much from the ignorance of the people.

Brother Hunt has signified his design to leave the mission. How are these places to be filled? Where are the locations of Brothers Kinney and Dwight to be? Many removals are to be made; all hard for the families concerned. These things involve difficulty in securing the welfare of the churches and people, and the missionaries themselves.

SABBATH, 7th.—Was unwell from effects of heat. Brother Hunt preached for me. Most of the mission at meeting. They much enjoy English service, as they so seldom have one.

8th.— Wrote letters and sent overland to Dr. Badger and to parents. The postage is from thirty cents to one dollar, or would write to others and oftener.

9th.— Met several missionaries at the depository, who are selecting their goods and supplies for the coming two years. They are invited to meals in different families. It is a festival season. Mr. and Mrs. Thurston, Mary and Thomas, their youngest children, Dr. Andrews and son, were at Mr. Hall's to-day. Mr. Gulick is advised to send John with us. Our passage is engaged at sixty dollars each, twelve dollars per ton for freight. We sail in sixteen days.

MAY 10th.— It is my twenty-ninth birthday. Years roll me on to middle life, while yet I feel as if in youth. The meeting, or body of missionaries, extended an invitation to Mr. Damon and myself to sit with them and take part in their deliberations. Committees were appointed the first day, and some reports read, beginning with Hawaii. Brothers Paris and Andrews, of that island, had lost their wives since their last meeting, two years. There was reported a good state of religious feeling in the churches, improvement in the schools, good order, singing, in outward appearance and in real comforts at home among the natives. The Catholics were apparently losing ground in their schools and in general influence, yet they were, perhaps, devising plans, and waiting for development and opportunities to execute them. This was the substance of all subsequent reports. The families of the missionaries were present, and some invited strangers and residents. It was a deliberative assembly of families. Parents wished to be there, and the older children would be benefited, while the noisy little ones must not be excluded. In the evening, I preached a Home Missionary sermon. Mrs. Atkinson received some presents from Mrs. Kinney, Mrs. Hall and Mrs. Damon. During the rest of the week, reports were read from the

different stations. Friday evening, I gave a temperance address, which I had prepared during the intervals of the meetings and other exercises. I sent you and others copies of the *Polynesian*, in which it was published. There are meetings for the religious instruction of the children every morning at eight o'clock, at which some brethren appointed were present to lead in turn.

14th.— Brother Kinney preached in the morning at the chapel. I did in the evening, upon the nature of the church.

15th.— Reading of correspondence in the general meeting from Dr. Anderson and others. Brother Armstrong read his correspondence with the Government, and a paper relative to his accepting the office of Minister of Public Instruction. He was willing to decide, or leave the mission to decide. It was made the subject for to-morrow.

16th.— Brother Armstrong's case up. All the mission spoke in the order of their names. The discussion was carried on in a kind and fraternal manner. It continued through the following day. No disposal could be made of the resolution offered; no one could unite all the votes.

18th.— A committee was appointed to see what the Government could or would do for schools in case Brother Armstrong remained, or rather, in case the office of Public Instruction were abolished. Brother Clark introduced the subject of provision for children, which occupied most of two days. Several brethren asked liberty to return home, with consent of the board, on account of providing for their children. This would be a serious and irreparable loss, taking several of the most effective men from the field. I hope some means

of preventing this, and yet of securing the welfare of these Christian families, will be provided by the friends of missions at home and the parents abroad. Their united agency must be employed. Some doubtless will return home. It is to be hoped that friends will be raised up for these, as for those already returned. Some, I think, will locate on lands at the Islands.

20th.— No united report in reference to the probable condition of schools. Some think that they will go down; others think that the Government will sustain them, though it gives no specific encouragement, because of the intrinsic difficulty of the matter. They are the great lever upon which all other enterprises for the good of the people are sustained. Yesterday, Mrs. Atkinson had presents of silver spoons from Captain Brewer, Miss Pratt, Miss Mott, Mr. Dwight, and one from Mr. Boardman, the jeweler. It was an unexpected bounty from these friends, for which we can make no adequate return. All my freight was taken on board the *Cowlitz*. We have received constant and varied favors from the mission families. Our storage and cartage has been free. Mr. Castle has done the business without any charge. Mr. Hall made no account of board, which, hired in town, would have been from eight to twelve dollars per week for twelve weeks. I made a small remuneration to his family of twenty-five dollars, and reported the rest to our secretaries, as a donation to the society.

21st.— I addressed the children upon the text: "Evil communications corrupt good manners," and told them never to repeat to any one, except their parents, who are their moral physicians, the bad things they see and hear. It is like giving poisoned water to other children. At eleven o'clock, I preached for the

last time at the chapel, upon "Divine Benevolence." Brother Hitchcock in the evening, Brother Dwight, as usual, to the children, at three o'clock.

MONDAY, 22d.—Letters to parents and the secretaries. Received calls and tokens of regard from friends. We were very busy here and there. Judge Lee and Mr. Bishop were at tea. Several called in the evening.

CHAPTER VI.

MRS. ATKINSON'S NARRATIVE.

A Ship for the Columbia River — Parting From the New Friends — Incidents of the Voyage — The Columbia — Oregon in June — Fort Vancouver — Governor P. S. Ogden's Kindness — By Bateau to Portland and Oregon City — Massacre Stories — The Indians Take a Siesta — Greeting at Oregon City — Mistaken for a Merchant — Friends — The New Home.

BEFORE the close of the meeting, a Hudson Bay Company's ship came from Oregon, and we engaged passage. Mr. and Mrs. Gulick, with a family of seven sons and one daughter, wished to send their son, John (a boy of sixteen years, who was not well), to Oregon for his health, and in our care. We engaged passage on the *Cowlitz*, and as soon as she was ready to return, we took leave of our dear friends, and this green spot of earth and depot of the world. A farewell meeting was held on the morning of our departure, and we all separated in tears. We had been cheered on our way, and we carried away precious memories, and many substantial tokens of the love of our dear friends there. We were impressed by what we had seen of the great work done by the American Board of Commissioners for Foreign Missions, for the Sandwich Islands.

We found our little ship, the *Cowlitz*, quite comfortable, and our captain and officers kind and attentive to the wants of their three passengers. In twenty-eight days we approached the mouth of the Columbia River. It was then customary to lay off outside, to wait for a pilot to come aboard from a ship going out. While waiting outside, we drifted so near the coast, that we were in danger of going on to the breakers on North Beach. The captain was alarmed, until a breeze took us out to sea again. The next danger was our drifting over the bar, but the captain managed to get out to the open sea again, where we lay off and on (as the sailors say) all night. In the morning, we were near enough to the mouth of the river to see a ship coming out with the pilot, who came aboard and took charge of our ship, and soon took us in over the bar, and into Baker's Bay, where the wind failed us and the pilot took us out again, and we waited all day for wind, when a fresh breeze blew up just at night, and the pilot ventured on the bar again, and as I was the only person in the cabin below, and listened to the soundings, the anxiety was intense, until Mr. Atkinson came below and said we were in the Columbia River, and sailing up to Fort George.

I immediately rose from my couch of suffering, and prepared to go on deck. It was twilight, as our ship quietly sailed along. We heard the birds singing in the forests on the bank of the river. I said to my husband: "This seems like Paradise." We were soon anchored, and it was indeed restful to one weary traveler. The remains of the old fort and a few small dwellings were all that the Astoria of that day could boast. The next morning, we went ashore, and stepped with gladness upon Oregon soil. I seated myself upon the

ground on the hillside, to examine the particles composing the soil, to see if it was the same on the Pacific Coast as on the Atlantic. It seemed the same. I discovered a few red current bushes a foot high, perhaps. It was quite delightful and home-like. After a delay of several days, waiting for favoring wind and tide, we set sail again for Fort Vancouver, the destination of the *Cowlitz.*

The sail up the river was delightful and inspiring. As we sat on deck and contemplated the scenes before us, in this, our adopted country, we were filled with ecstasy. This grand, broad river, swollen by the June floods, with the shubbery of delicate tints of green foliage at the water's edge, bordered by groves of trees of different hues, and beyond these the evergreen forests of tall, stately firs, and in the background the lofty height of Mt. St. Helens, Hood and others, covered with perpetual snow. We could not find language to express our admiration. We had felt proud of our Hudson River, far away, and even of our favorite Connecticut, that we had loved from childhood. But we were reminded that we were on board of an English ship, and that our captain and officers were Londoners, born and reared there, and were almost impatient with us for admiring such a country as Oregon. They said: "Give us London, with her closely packed buildings and her throngs of people, instead of a country like this," which, they said, was fit only for wild animals and Indians. This is the first time, and at the date of this writing, that I have repeated this saying, and this for fear it would disparage Oregon; but now I think it will bear it, with its grand developments. We thought differently; we saw the possibilities and the probabilities of this great Northwest. What, though the only crafts we saw were a few Indian canoes, in this

noble river, on our trip from Astoria to the end of the sail, still we anticipated what is now seen of the numerous steamers, of different kinds, plying in the river night and day, and now an open channel to the sea arranged for.

In due time, we reached Fort Vancouver, the end of the voyage of the *Cowlitz*, and of our voyage of eighteen thousand miles, which might be termed our wedding trip. On our arrival, we learned that there was no regular conveyance to Oregon City, the capital of Oregon, and our place of destination. Governor Ogden, who was in charge of the fort, received and entertained us hospitably. Being informed of our plans and wishes, he kindly improvised a way to send us, with our freight, to the Falls City in a bateau of his, with a crew of Indians, and a Scotchman for a pilot. Thus we embarked to finish our long, long journey.

To me, the surroundings were novel and somewhat exciting. I was seated in the center of the boat, in a Boston rocker, surrounded by our boxes, outside of which, and on each side, were the Indian rowers. My husband, with Judge Olney, another passenger, reclined on the little deck, or the bow of the boat. Judge Olney had just returned from the scenes of the dreadful massacre at Wâillatpu, and was giving the account in detail. I could hear, from my seat, what was said, and was, of course, shocked and filled with terror, as I heard the Indians around talking in undertones in their own language, and pointing to us and then to our boxes and laughing. To one who had never seen but one Indian, before coming into the Columbia River, and he a student in Dartmouth College, and now, listening to the detail of the massacre, surrounded by these savages, it is not strange that I should become somewhat nervous. I·

motioned to my husband to come, so that I could ask that the narrator should either whisper, or wait until we landed before he finished the dreadful story. By night we reached Portland, now a city of eighty thousand inhabitants. It was *then*, *Portland*, but with two houses built in a little clearing in the forest, which was dense to the river bank. We stopped over night, and in the morning, with light hearts, we took our places again in the boat and proceeded on our way, and when almost in sight of Oregon City, the Indians took the boat near the bank of the river, under the shade of tall trees, and prepared to take a sleep before proceeding further. They said they were tired, and it was too warm, and they would wait until late in the day, when it would become cooler. The pilot ordered them to proceed, and my husband pleaded with them, but they were unmoved. Finally, Mr. Atkinson brought out our lunch basket and distributed its contents, hoping that they would be so grateful that they would at once take up their oars, but they seemed more sleepy and less inclined to make any exertion. My apprehensions again arose, and I feared the delay might be for ulterior purposes. We had only to wait their notions, and after they had taken their food and rest, they rallied and took us speedily to the landing at Oregon City.

We were delighted with a view of the falls, and were pleased to see the people on the banks watching as we neared the landing. They wondered who we were, and where from. Among the first to give us the hand of greeting was Gen. Lawrence Lovejoy, a talented lawyer from Boston, and a nephew of Abbott and Amos Lawrence, distinguished citizens of Boston. The general was of fine appearance, gentlemanly and pleasant, and had settled to the practice of law in Oregon City. He

was ever a firm and kind friend of ours. His wife and four children now survive him. On passing up the winding path to the hotel, we were greeted cordially by many, as they learned our object in coming to Oregon. There seemed to be no place for us in the hotel, no farther than seats at the dinner table. The hotel was small and full to overflowing. We at once started in search of a house or rooms, but neither could be had; but Mr. McKinley, of the Hudson Bay Company, came and kindly offered us a home with them until we could find a house. There we were kindly entertained for six weeks. Mrs. McKinley was a daughter of Governor Ogden, of Vancouver, and educated at the mission school at Dr. Whitman's. Previously we were offered a room in a house of Deacon Hatch's, on the bank of the river. This room was one-half of the house, and we were offered this for a residence, and all of our goods were moved there, the room filled full of boxes, several on the porch and some on the ground. I went to see the house and asked where we should set up housekeeping. There was no room to set up a stove or anything else.

A little incident affected me, while there among the things waiting for Mr. Atkinson's return. A lady called to see me, and said to me that some people think that your husband, with so much freight, is just a merchant, and no minister after all. I stood awhile, after she left, thinking over what she had said; I then dropped my head on a box near and wept for relief, and thought how singular, after all these years of preparation, and all this consecration, and all this difficulty in reaching our field of labor, and then to be so misunderstood! It was for a moment painful, but God's grace is sufficient, and He cheers and provides for His people.

We were soon told of a young man, resident of the city, who had come from a Boston Congregational Church, and had established a Sabbath school, and who would rejoice at our arrival, but had then gone with supplies for the volunteer army, who had just come down from pursuing the Indian murderers of Dr. Whitman, and was encamped outside the city.

Mr. Atkinson had a joyful meeting with Mr. Clarke. He told us he would do anything for our comfort, to help the cause for which we had come. He said he was building a small house to rent to immigrants, but he would finish it nicely for us, and plaster it, at an expense, which was rarely done. We at once went to see it, though the approach was difficult, as the tall firs, which stood where the house now did, were lying around it, and one fallen tree was so large that it answered for a walk to the front door for many months after we occupied the house. As we looked the house over, it seemed too much to be true, that such a comfortable house was so freely offered us. It required some weeks to finish the house in the manner which our friend considered best for our comfort. This house, so lovely in prospect, was where we first set up housekeeping, and was our comfortable home for fifteen years, and the birth-place of our six children, three of whom were buried from that home. There was where we received and entertained the ministers and their families, teachers and Christian friends, who came to Oregon (and many in want), to join us in the Christian work. Our house lot was at first filled so full of brush, logs, etc., that a Christian sister, who found the approach so difficult, said to Mr. Atkinson: "If you have as great a work to do in the moral world in Oregon as you have in the natural world, you have a

great work before you." By diligence and faithful labor, both departments bore fruit.

Our own little enclosure, by the labors of the occupant, assisted by visitors, was made to bud and blossom as the rose—a perfect green spot in the midst of wild surroundings.

Mr. Atkinson at once set out two apple trees, one for Home Missions and one for Foreign Missions. For years the apples sold for four and a half dollars per bushel, and the proceeds were paid into the treasury of each society.

While the house was being prepared for us, Mr. Atkinson took the opportunity to travel and look over the field. Deacon Hatch took us over the Clackamas River to his home, four miles away, a cosy log house, in the center of a beautiful prairie of a few acres, surrounded by lovely oaks. We made the journey in a country wagon, without seats, with straw in the bottom, on which we sat, while the Deacon walked or rode, as need be, to guide the oxen. This *good Deacon* had been a blacksmith in Woburn, Massachusetts, and while a young man and a devoted member of the Congregational Church in Woburn, felt a desire to visit the Sandwich Islands. He accordingly took passage as a sailor around Cape Horn, and reached his destination; resided at Honolulu for some time and married there. He came to Oregon, where his wife died, and left a little son and daughter. He afterwards married a young lady, a graduate of Galesburg College. She was now his faithful, cheerful helpmeet, and mother of his once motherless little ones, and with an infant daughter of eight or ten months.

This Deacon's family were afterwards our neighbors and church helpers at Oregon City for many years.

The next morning, Mr. Atkinson and Deacon Hatch took horses for Forest Grove, while I remained with Mrs. Hatch and the children for a week. It was at this time of Mr. Atkinsons's visit to Tualatin Plains, so soon after his arrival in the country, that plans were made for the organization of the Congregational Association of Churches, and also for Tualatin Academy and Pacific University. These organizations were perfected at Oregon City in September of the same year.

CHAPTER VII.

DR. ATKINSON'S JOURNAL.

Leaving the Sandwich Islands — Sail to the Columbia — In Peril off North Beach — Crossing the Bar — Smooth Water — Land Again — Astoria — Visit to Clatsop — Voyage up the Columbia — The River — The Mountains — Vancouver — The Willamette — Portland — Oregon City — End of Journey — Outlook for Work — Visit to Tualatin Plains — Schools.

TUESDAY, 23d.— In morning, finished putting things in order for the voyage and sent them off. At eight and a half o'clock A. M., we met the missionaries and the others for a parting season of prayer and praise. Brother Armstrong conducted the services. I was unable to reply to the suggestions to speak. We had received so many favors and tokens of regard, that my feelings were more than I could express. They prevented utterance. May these friends be rewarded from on High ! We bid them all farewell with the parting hand and tear. A few went with us to the wharf. Mr. Hall came on deck afterwards. Mr. Gulick had made John ready, and we found him on board arranging his things. At ten o'clock, we moved rapidly out of the

harbor, and soon were rolling beyond the reef. Mrs. Atkinson at once became sick, and continued so two days. Then she was able to sit up and sew. Our accommodations are very good; everything is comfortable and pleasant. Captain Wynton is obliging and sociable. He is one of three in the Honorable Hudson Bay service, who abstains entirely from intoxicating drinks. He formerly used them to excess. The officers are agreeable men. We have been driven to the one hundred sixty-five W. Long. Our passage is thus far becoming long.

The first Sabbath I preached on deck to most of the company of the ship. Yesterday, June 4th, it was cold and the wind variable, so that it was thought best not to have Divine service, as it might be interrupted by calling the audience away to adjust the sails. John Gulick feels the cold weather, having always been accustomed to the mild air of the Islands. Our long series of hot weather, without winter, has made us all sensitive to the cold, yet we enjoy good health. Several birds of the albatross species are our daily companions on the wing. They have seemingly an unwearying power of flight. It is without any flapping; they sail rapidly against the wind. Aerial navigators could learn important principles in their art, from these sea birds.

SATURDAY, JUNE 10th.—We are eighty-six miles from the Columbia bar. The air has been cold during the week, the wind favorable, yet part of the time, we have been set Southward by a current twenty miles per day. Since last Saturday, we have sailed twelve hundred miles. We are very well. The sea has been so calm or smooth, that Mrs. Atkinson has not suffered.

Her sickness the first two days was the most severe of the voyage. God has in great mercy protected and preserved us.

SABBATH, 11th.—At two o'clock, land was seen. Our wind failed us, and the tide drifted us, ere noon, North of Cape Disappointment, and almost on shore. A light wind sprung up and enabled us to get out to sea again. Mrs. Atkinson and myself enjoyed the view of the shore. It reminded us of Vermont mountains. Dense forests of pines, spruce, cedar, hemlock and fir covered all the ranges, even to the tops, and extended to the shores. North, about seventy miles, we saw the snowy cliffs and peaks of the Mount Olympus Range. Inland fifty miles, Mount St. Helens rose like a vast pyramid or cone, with a perfect oval top, snow covered and far above all the others. The broad Columbia was stemming the ocean tides with its mighty flood. The care of the ship prevented services, yet we could behold these mountains, forests and waters, and enlarge our conceptions of Him who made them. We could give thanks to Him, as our God and our Father. Oh, that we may trust more in Him, and live more in obedience to His Commandments!

12th.—On Monday morning we saw two vessels, apparently going up the river, yet actually coming out. At ten o'clock, the pilot came on board, from the Hudson Bay Company's brig, *Mary Dare*. He informed me that the *Vancouver*, that sailed from Oahua, in March, was wrecked on the sands within the bar, May 7th, and that the *Mary Dare* was going to the Islands. Mr. Douglas, one of the factors of the company, was on board. The intelligence alarmed us a little, as we were liable to share the same fate, but we recalled past protection, and were quieter.

TUESDAY MORNING.— The wind was fair, but not strong. The pilot tried to take us in, and almost succeeded. We had nearly passed the cape, and were compelled to tack out to sea again, feeling that the point was rightly named — Disappointment. The vessel stood South, and a fine breeze sprung up and we ran in without tacking, and over the point on which the *Peacock* was wrecked. We sailed at once up to Fort George, or Astoria, ten miles, on the calm river. All the rolling had ceased. Mrs. Atkinson enjoyed it very much. The dense green woods and the small clearings for the settlers were in delightful contrast to the unvaried scenes of the ocean. Give me land, instead of the sea, for my home! There are a few houses near the mouth of the river. We see that settlements are beginning. Astoria has six or seven houses, and as many families. It is a good place for vessels to stop and lie at anchor. It may be an important place. We were detained there three or four days, waiting for a conjunction of wind and tide. This is often prolonged to fifteen or twenty days, that a vessel may pass a difficult channel, which, with a steamboat, could be done in two hours. I went down to Clatsop Plains, ten miles across the bay, to see Mr. Gray, a gentleman who once was connected with the American Board of Commission for Foreign Missions. He is now farming; he has a large farm and herd. Mrs. Gray is hard at work in the dairy. They have six children. They suffer many inconveniences, which would be remedied at Oregon City here, which will be found there soon. They greeted me very cordially. A Presbyterian Church is formed at Clatsop Plains of four members; four more will join when Mr. Thompson returns from up-country. Elder Fisher has a Baptist Church, and preached there

most of the time. Only forty families are now living on the plains, but the settlement is increasing rapidly. Mr. Gray and others think that Oregon City is the place for me to locate. I promised to send him Bibles and school books. They have two private schools and a Sabbath school. I remained only one night, and on returning I helped to paddle our canoe back. It was rather hard work for my arms, so long unused to labor. I left some of the Sunday school books, given me by the Belleville Sunday school, at Astoria, in the hands of a pious young man, who promised to assist in and commence a Sabbath school.

We left Saturday, the 17th, wind and tide being favorable, and that day we sailed up farther than Captain Wiley did the last time in twenty-two days. We passed several salmon fishers of the Hudson Bay Company. Indians came out and brought us salmon at two or three cents per pound, and took bread for pay. The fish are a delicious food, when taken fresh, but an abundance of them soon produced satiety. Give me, rather, New England Cod fish dried, and these we can have on the coast bye and bye, as sea fishing becomes a business. We could but constantly admire the bluffs, hills and islands, covered with trees and wild shrubbery, which meet the eye at every turn and point in this noble river. We saw only three or four settlers' houses, within thirty or forty miles, one or two saw mills, and fine looking timber close at hand. Lumber sells at twenty dollars per thousand, because labor is so dear, and sawing, yet the lumber is much poorer than New England pine. It is mostly white, red and yellow fir, but the trees are immense. They are from one hundred to two hundred fifty feet high. I have seen some logs eight and ten feet in diameter.

18th.— Sabbath. We had no services. Officers and crew were employed getting the ship up the river. We enjoyed the scenery, and this noble land, for we saw things on so great a scale that we felt it to be a great and valuable country. Near the lower mouth of the Willamette we had a fine view of three lofty, snow-covered mountains. One, Mt. St. Helens, often emits smoke and ashes. It has done so within a few days (from July 10th.) The country is more level from this point. Here Plymouth, a new town, will be built up. Here lumber is brought from upper mills, ready and convenient for shipping.

19th.— Monday morning, early, we arrived at Fort Vancouver, in the neighborhood of settlements. We were kindly received by P. S. Ogden, Esq., chief factor of the Hudson's Bay Company. The fort is built of wood in palisades. It encloses the houses of the officers, the store houses of furs and goods, granary, etc. Outside are the dwellings of the servants. These men are French, Irish, Hawaiian, Scotchmen, Englishmen, Americans, and, it may be, other races mingled. An orchard of apples, pears and peaches, a good garden, fields of wheat, oats and potatoes, are around the fort. Perhaps, a thousand acres are cleared. All the rest is thick woods. On an island are one or two dairy farms. Across the river a few settlers live. Up the river are the company's saw and flour mills. Far beyond, Mount Hood rises in awful majesty, reflecting the sunbeams from his snowy, resplendent robe. Farther on, the Cascade Range appears.

TUESDAY MORNING, 20th.-- We prepared to leave. Mr. Ogden hired five Indians to row his boat, and had offered a man to conduct us up the Willamette. Most of our goods are taken out, and put into the boat. We

took seats in the stern and dropped down the river, six miles, then we lost all wind, and the Indians seemed to think it too hot to row much, and they were all the afternoon, till eight o'clock, getting us to Portland, twelve miles more.

The Willamette is a quiet stream. It reminds me of the Connecticut. It is not so large, however. The country is low around the mouth. Lewiston is a small place six miles from the mouth. It is unhealthy. Portland is the head of navigation. It is low also, and subject to fever and ague, but it promises to be a large place. Some fine dwellings, for a new country, have been put up. Two Eastern merchants are there doing a good business. We spent a night there. Learned that they have a private school, and preaching usually on the Sabbath, by one of the different sects.

WEDNESDAY, JUNE 21st. — We started early and arrived in sight of Oregon City at eleven o'clock. It rejoiced us to see the end of our journeys — especially Mrs. Atkinson. She smiled for gladness. Sailing up, we had a full view of the town. It is new. Lofty trees of the native forest overhang the village. Dwellings are encroaching in the woods, and stumps, newly made, are in the door-yards. We first approach Green Point, which runs down to the Clackamas, a small river coming from the East. Governor Abernathy's residence is there. It commands a view of the falls above and the river below. Few places do that. The town for the most part is on the East side of the river. It lies in a "Kanyon," or space between bluffs and river. Perpendicular rocks lie or rise up behind it above the church spires, but the flat on that bluff may be settled. About one hundred twenty-five framed buildings are found on the East side of the river, or

Oregon City proper, and twenty-five in Linn City and Multnomah City,—names given by the owners to different sections on the other side. The town is increasing. Two large saw and two large flour mills take but a small part of the water privilege of the falls. Any number of mills may be supplied with power from the river. Besides, this is the only outlet for the whole upper country, for two hundred miles. It is the natural way through which immigrants pass, and through which business is done. On this account, lots are high already, from one to five and seven hundred dollars apiece. It is expensive living here. Merchants are collected here. Lots are small. It is expensive building houses. Rent is high. I pay one hundred twenty dollars, perhaps, one hundred thirty dollars, for a small house with four rooms in all, above and below, and a kitchen attached to the house. It is built on a lot one hundred by sixty-six. If I keep a cow, she must be kept in the yard, and so a horse must be kept, on straw and grain. We are far from the prairies, where the food for beasts is spontaneous and free to all. But I am a little before my narrative. We approached the upper landing near the mill. People came to the landing to see what strangers had come, and to get the latest news. Mrs. Atkinson and myself walked up to Mr. McGunder's, the City Hotel. It is not unlike our common country hotel. Soon Rev. Mr. Spaulding came, and was introduced by another gentleman. Mr. Spaulding had been driven from the Indian Mission. He is waiting to know what to do. After dinner, I had my things moved into a room in Mr. Hatch's house. Brother Hatch is an elder in the church here, which is formed after the Presbyterian order. He is a good man. Was formerly from New England, and he is, in sentiment, a

Congregationalist, yet he yielded to those who wished to be Presbyterians only. Most of the members of the society are Congregationalists. A hope, from the beginning, has been expressed that we remain here — as Rev. Mr. Clark, who formed the church, is not able to remain here. He finds the air of the country more salubrious than that of this place. There is no one else here who will occupy it. I look to it as our residence. We find a Methodist Church, a meeting house, so the Catholics. The Baptists have a vestry. We have had no regular preacher. I shall be as regular, as I am able. Messrs. Eells and Walker are here, with their families, waiting for new instructions, or some opportunities to return. They will be valuable helpers to us in the valley. We hope Brother Lyman will come out also.

We could find no house in which to commence keeping house. Mr. McKinley, agent of the Hudson's Bay Company, and son-in-law of Mr. Ogden, and also Mr. Brooks, invited us to stop with them for the present. We accepted the first offer, and we made Mr. McKinley's our home, yet we are much away. I have engaged a house, which will be done in two or three weeks. It will be convenient for us in many respects. Dr. McLaughlin has given a church and a parsonage lot to the different churches, but that given us was received by Old School men, or, rather, one of them framed the instruments, so as to secure the lots to them.

It will, however, be adjusted, I suppose. If not, we must buy lots. I would buy one for myself, were it not a cause of odium to a minister here. He is supposed to be speculating. We have a small society only. Indeed, the society is not organized, only the church. I have preached here two Sabbaths. One week, I spent

at a camp-meeting, under the direction of Brother Clark, a Congregationalist minister. He has had meetings for several years. Methodists, Baptists, Cumberland Presbyterians, Old and New School Presbyterians were there, and all preached in turn. We have no rain this season, and it is very comfortable camping in an oak grove. There is a reason for camp-meetings in the want of meeting houses. Brother Clark has only a small log house. Much truth was preached, and apparrently with good results. Brother Clark is but poorly supported by his people, yet he lives amongst them in the most economical way, and trusts that bye and bye, they will increase in wealth and in numbers. He came out in 1839, to establish a mission among the Indians, but finding no place to do so, he came down to this section. He has honored the ministry in the sight of men, and has done great good to the cause. Last spring he commenced an orphan school, designed, at first, for children whose parents died on the journey, yet it receives all, and is the only school in the vicinity. It may grow into an academy, which is much needed. Donations of clothing, from your society, would be of great value, and especially in clothing these orphan children. An aged lady gives her time to them. The location is good for an academy, and we hope the friends of education will aid us. It is by schools that the Catholics will get their influence above us, if at all. Brother Griffin, another Congregational minister, came out on a similar errand. He is also on the Tualatin Plains, but he has no church now. I have not seen him. I was at his house and saw Mrs. Griffin, whose sisters I saw in Boston.

On Sabbath, July 2d, Sacrament was administered on camp ground to people of different names, but of the

same spirit, I trust. I assisted Mr. Clark, and administered the ordinance of baptism to several children, one, the son of an Indian mother, who, that day, united with the church, after having given evidence of piety for two years. One or two more Indian females are members of his church.

We left the plains, or Brother Clark's at two o'clock P. M. on Monday. We met, however, on the camp ground, and formed the Oregon Tract Society, auxiliary to the American Tract Society, and four of us took means to form a Territorial Association of Ministers and Churches. Tualatin plains or prairies commence eighteen miles West of Oregon City. We ride through the woods to the first, which is a mile across and surrounded with woods. We pass through a belt of woods and come to another prairie, still larger, and so on. Some are five and some are ten miles across; large claims, *i. e.*, one mile square, are taken around them. Noble farms are now under cultivation. I saw fields of wheat having from fifty to one hundred acres. Such fields are common. Potatoes, English grains, garden vegetables, apples, pears, peaches, grapes, and also the common berries are natural productions, or are easily raised. Corn is not easily raised, because of the cool nights.

We are in the vicinity of three large, snowy mountains, which cool the atmosphere very much. The days are often hot, but the nights are cool. The climate is esteemed very healthy. Emigrants from the Western States come over the mountains to Oregon, on account of the salubrity of the climate. All are united in calling it healthy. Severe cases of camp fever occur on the road, and after arrival here. Fever and ague is confined mostly to a small section, I am told, *i. e.*, below Portland and about it.

The people here are looking, with great anxiety, for a Territorial Government from Congress. Had our Government sent a few troops over the mountains last year, and placed them along the upper country, Brother Whitman would not have been massacred, with his family. There will be war with the Indians unless troops come. We do not expect an attack in this vicinity. It was expected, however, last winter.

I am writing, July 11th. To-morrow, I shall go up the Willamette, *i. e.*, South, to see if Presbyterians or Congregationalists may be found to form churches. The Methodists and Campbellites and Catholics have churches above us on the river.

The vessel leaves on Saturday for the Islands, and this long journal and another to the Secretaries, American Home Missionary Society, have taken my time, and prevented my writing to many other relatives and friends. Much love to all.

From your affectionate son,

GEORGE H. ATKINSON.

CHAPTER VIII.

MRS. ATKINSON'S NARRATIVE.

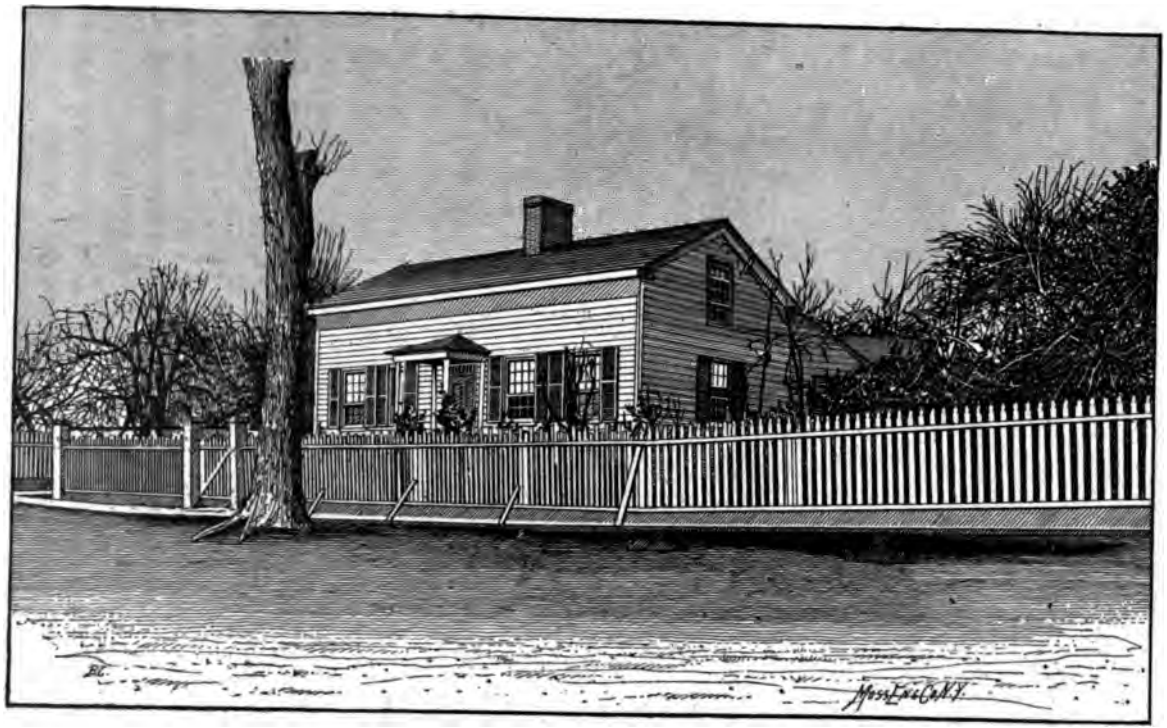
Progress of Religious Work — The First Association — Life at Oregon City — The Children — Growth of the Church — Meteorological Work — Dr. Atkinson's First Visit East — A Year at Forest Grove — Clackamas County Female Seminary — Dr. Marsh — Helping Portland — Pioneer Work in Washington Territory — Formation of Presbyterian Church in Portland — Educational Work at Oregon City — Bereavement — Call to the Pastorate at Portland — Work and Encouragement at Portland.

THE association embraced several Congregational ministers, and one Old School Presbyterian, viz.: a Rev. Mr. Thompson, of Clatsop Plains, where, I think, he had a church. This, if I am not mistaken, was the only church and only minister of that order. Rev. Mr. Thompson soon withdrew from our association. On account of this connection, for a short time our association has been called by some, Congregational and Presbyterian Association; but, according to my recollection and my husband's papers, it was organized a purely Congregational Association, and has continued so to the present time. Though many changes occurred in regard to attendance, it always met annually.

A few years after the organization, the original members had become so scattered, that only two were present at the annual meeting. It was to meet at Oregon City and continue two days. The first day passed and no one came. Mr. Atkinson feared a failure, but was hopeful. The second morning, as the writer was sitting in the study, she said to her husband: "I think we shall have an association, for I see a white horse approaching in the distance." It was Rev. Horace Lyman, on a white horse, which he owned, and a meeting was held by the two brethren. After our return to Oregon

City from the country, from Deacon Hatch's, I was invited to spend the time at Greenpoint, at the lovely home of Governor and Mrs. Abernathy, while Mr. Atkinson went up the Willamette Valley. The journey was made on horseback. Mr. Atkinson was delighted with the country. The fields were radiant with natural flowers, and all fresh and beautiful. He said it reminded him of the park scenery of England, as he had read descriptions of it. The Governor and Mrs. Abernathy had come by the Sandwich Islands, and they offered a home to Mr. Gulick's son, until our house was finished. Their son, William, was the same age. They were our friends and sympathizers from our arrival.

Two months after our arrival, we were settled in our comfortable home. On the 12th of September, 1848, our precious daughter, our first born, came to us, but not to remain, but was taken from us the same day. We then took an infant of a few days, whose mother had died suddenly. We were urged to take her older sister, of seven and a half years, as the father wished to keep them together. So many parents had died on the journey across the plains and left orphans, and half orphans, that a pressing duty seemed to rest upon Christian families to care for these helpless ones, and we felt constrained to share in the work. The dear infant, which we adopted and gave our name, lived only two weeks. Martha E. Wheeler, the child of seven and a half, stayed with us twelve years, and married Dr. R. W. Shaw, of Salem, Oregon. She went East to visit her mother's relatives. She died a Christian death, leaving a husband and five children to mourn for their "good mamma," as they all called her, according to the husband's letter, written to us after her peaceful death.



DR. ATKINSON'S HOME AT OREGON CITY.

The elm tree in front was obtained from the East by Dr. Atkinson, and was the first planted in Oregon.

John Gulick remained with us a year, and then went to the Eldorado of California for health and to secure means, if possible, to complete his studies. He was successful, and afterwards returned to his island home, and ultimately was prepared to follow in the line of the Gulick family of missionaries, as the world well knows.

On the 16th of September, 1849, our dear George, our first born son, was given to us. He was a fine, promising, precious one, and was named for his father, George Henry.

And now the prospect brightens; it is not all a life of faith, for results are visible. Our church is built and dedicated*. Our Clackamas County Female Seminary is built and ready for use. Government officials, with Christian families had come. Five lady teachers came in the care of General Preston (the first Surveyor-General of Oregon), and his family, and sent out by Governor Slades' Society, at the solicitation of Mr. Atkinson. Two of them took charge of the Clackamas

*The following from the *New York Evangelist*, of an issue dated January 30, 1851, illustrates the encouragement sent abroad by this event:

CHURCH DEDICATED IN OREGON.— On Sabbath, August 18th, 1850, the First Congregational Church in Oregon City (Rev. G. H. Atkinson's), was dedicated to the worship of Almighty God, by appropriate and interesting services. The following were the exercises of the occasion: Invocation and reading of the Sacred Scriptures, by the Rev. Ezra Fisher, of the Baptist Church. Singing a select piece by the choir. Prayer by the Rev. J. H. Wilbur, of the Methodist Church. Sermon by the Rev. George H. Atkinson, the pastor, from Isaiah 56: 6-7. Dedicatory prayer by the Rev. H. Clark. Singing a select piece by the choir. Benediction by the Rev. St. Michael Fackler, of the Episcopal Church.

Here is chronicled an event of great moment. The dedication of the first "meeting-house," built by those who represent the faith and polity of the Pilgrims, will ever be memorable in the annals of Oregon. May that house long remain the abode of sound doctrine and of divine influence, and be speedily followed by other edifices — the spiritual homes of thousands of new-born souls.

County Female Seminary, one of them engaged in teaching in Tualatin Academy, and the other two took important positions. Many of our people returned from the mines, and some who had not left us, or the church, for the Eldorado, were still with us and faithful. Our good and helpful brother, Hiram Clarke,

FIRST CONGREGATIONAL CHURCH AT OREGON CITY.

Esq., was by the side of his beloved pastor in every emergency, who came to depend upon him more and more, and their friendship became closer and closer. As I used to see them walking together so confidingly, I liked to call them (to myself) David and Jonathan.

They looked so youthful and happy. I can not fail to mention a dear family, Mr. and Mrs. Thomas Pope, who were such able supporters and sympathizers, that I will insert a precious letter received from them soon after they learned that their once loved pastor was no more on earth. It was encouraging that the Rev. Mr. Lyman and wife had finally arrived to commence work, as the field was opening. It was now settled that Portland must be occupied, and Mr. Lyman located there. Mr. Atkinson had preached there occasionally, and now they commenced earnest work, selected a site for a church, and began to collect subscriptions. Mr. Atkinson worked and aided in the enterprise, with Mr. Lyman, until the completion of the church, and preached the dedication sermon, and in the afternoon of the same day, with Mr. Lyman and others, organized the First Congregational Church of Portland. While the work at Portland and Milwaukie was going on under the watchful care of Mr. Atkinson, members were gathering to the home church. Mr. I. W. Gilbert, of Salem, (now the capital, fifty miles away South), came to join our church at Oregon City. Mrs. Judge Strong, from near Cathalamet, Washington Territory, down the Columbia eighty miles away, came and joined our church. Members from out stations, occupied by the pastor were gathered in, and became some of the brightest examples of piety and our best helpers in Christ's work. One family, for example, who attended upon the preaching of the Gospel in the week-day appointment of Dr. Atkinson, in a log school house, united with us and consecrated their young family to God and His service. Their oldest son became prepared under their own teaching, entered Pacific University with the ministry in view, but was stricken down by

typhoid fever, and passed away from his earthly mission work. The father became one of our deacons, and after years of faithful labor, was gathered to mansions above. The widowed mother, at this writing, is with a married danghter, the youngest child, engaged in every

THE FIRST CONGREGATIONAL CHURCH AT PORTLAND, DEDICATED IN 1851.

good work in a neigboring city church. "Surely he that goeth forth weeping, bearing precious seed, shall doubtless return again bringing his sheaves with him." What joy fills the heart of the Ambassador of Christ, as he sees the fruits of his labors in the saving of souls from sin and death, and the consecration of families to

Christ! The subject of this memoir counted no sacrifice or toil too great for the Master's work. At early periods, trips to appointments, eight miles in the country were made on foot, not being able to keep or hire a horse. There was such a readiness to listen to and obey the truth in the remote neighborhoods, that there seemed little thought of weariness in this added outside work. In view of the devotion of these converts to Christ in these remote sections, and living for Christ in seclusion, I am reminded of a sermon by Rev. H. W. Beecher. I heard him preach in Brooklyn in '76. His subject was: "The Humility of Christ, and His Love and Recognition of His Lowly Secluded Ones." Dr. Atkinson, it seemed to the writer, loved the humble and lowly ones. He once said that he should never neglect the poor in his Gospel work. He said he did not intend to neglect the rich, but he should not be in danger of neglecting the poor.

Mr. Atkinson was a pioneer* in meteorological observations in the Pacific Northwest, as is shown by the records of 1852 in the Smithsonian Institute. He continually noted such facts up to recent years, although not continuing to record them daily. For several years past, he was the Chairman of the Committee on Meteorology of the Board of Trade of Portland, Oregon, and made elaborate annual reports. The kind and respectful resolutions of the Board, giving their testimony of his worth, show these things. This science was apparently his special study, since the drift of many articles

*In the United States Government report of 1889, upon the rainfall of the Western half of the United States, the careful meteorological observations of Dr. Atkinson are recognized in the brief, but significant entry: "Oregon City, Clackamas County, (observer) G. H. Atkinson, January, 1852, to March, 1857, inclusive." Only one other station reports an earlier date, and to that is appended the comment, "much broken."

and speeches was in this direction. The work in town was increasing in importance, and there seemed so much need for money and workers, that Mr. Atkinson felt that he must make a trip East (and leave his work and family for some months) to obtain money and permanent teachers for our Clackamas County Female Seminary at Oregon City, and for Tualatin Academy. He accordingly arranged for his family, consisting of the wife and mother, adopted daughter, Martha, twelve years of age, our son, George Henry, two and a half years, and our infant daughter of six months, to spend the summer with the family of the Rev. Mr. Clark, of Tualatin Plains. Through their kindness and self-sacrifice, we were cheered and encouraged during the year of absence of Mr. Atkinson.

His work in the East was arduous up to the last. Having accomplished what he had planned, he stepped on board the steamer to sail for home, and was so exhausted that he fainted and fell on deck, and remained unconscious for two hours. He rallied and looked after the company in his care. The yellow fever broke out on board, and Mr. Atkinson was untiring in his care for the sick and dying of his own company and others. Only one of his company died. When the sickness began to subside, Mr. Atkinson, after caring for others, was attacked, and in a short time was given up by the attending physicians, and in view of his attention to others, and his loss to his family in case of death, a purse of some hnndreds was made up among the passengers, and, after the crisis was passed, and he began to rally, the purse was handed to him. It was appropriated to church and educational work. In San Francisco, Mr. Atkinson

received kind attentions from his former parishoner, Mr. H. Clark, so that he reached home in sound health, ready to double his diligence in the great work.

Our church was constantly gaining in numbers and interest. Mr. Atkinson returned, having secured a competent lady and gentleman, and a young lady teacher for the Clackamas County Female Seminary, and scholarships for young ladies, and a small library for the seminary. He also secured a president for the prospective college at Forest Grove, Rev. S. H. Marsh, who remained in New York to collect books and money for a library for the college. Mr. Atkinson secured the adoption at this college by the Collegiate Society and the president's salary; and also secured ministers to follow around Cape Horn.

A new impulse was now given to every department of labor. Many new churches were organized. As a discouraging feature, however, Mr. Lyman decided to resign his pastorate; and the church edifice was in danger of being sold to meet the debts incurred. Mr. Atkinson felt unwilling to sell it, and with the help of one or two members of means in the Oregon City church, came to the rescue, and paid off the debt, and saved the church, and then cared for the little flock, dividing his time between the two churches, until a pastor came to the Portland church.

After some years, the pioneer missionary thought best to canvass Washington Territory for church work. No denomination, according to my remembrance, had yet commenced work there. He reported the great opening to the board at home, and they published the report in the *Home Missionary*, but said the time had not come for them to commence. Another denomination copied the report in their monthly, and commenced

CLACKAMAS COUNTY FEMALE SEMINARY, OREGON CITY.

work simultaneously with the report, and have continued successful work until the present time. Dr. Atkinson was so progressive, and had such unwavering faith, that had he had the control, or been at the head of the church society's affairs, relying on the blessing of God, as he always did, still greater things would have been accomplished in his hands. The church in Portland was two years without a regular pastor, Dr. Atkinson caring for it with the Oregon City church, until the Rev. P. B. Chamberlain, a young and talented minister, came and served them five years, but during this time, some members were disaffected. The Rev. Mr. Chamberlain, the pastor of the Congregational Church, was opposed to Free Masonry, and preached against it. Many respected his convictions, which he expressed openly. On another point, he differed from some of his members. He did not believe in raising money for church work by fairs and similar means, but encouraged giving on Christian principle, though it might be but the widow's mite, and given in seclusion. He believed it would be known and blessed of the Saviour. Many ladies, whose husbands were Masons, left the Congregational Church, and formed a Presbyterian Church, and sent to Princeton for a pastor, and the Rev. Mr. Caffrey came, but he did not wish to remain, and had not unpacked his goods, but said had he known that the church to which he was called was composed of disaffected members of the Congregational Church, he would never have left Princeton. One lady told us, not long before she died, that she was always sorry that she left her own church, but she thought her husband would go to church with her, but he *never did.*

As a proof of the Catholic spirit, pertaining to all Christians of the subject of this memoir, I would relate an interesting fact that occured at the time of the arrival of this pastor. At this time, Dr. Atkinson, with his family, were visiting in Portland. Our friends, now in the Presbyterian Church, prepared a tea party, to give the two ministers an opportunity to meet, that their chosen pastor might be advised and persuaded to remain. They had confidence that Mr. Atkinson would advise wisely. The two ministers were together for two hours. Mr. Atkinson said to Mr. Caffrey, the members who had left us would never return, and that two churches could do more good than one; that one was located in the lower part of the city, and the other in the upper, and advised him to remain, and say or think nothing of the past history, but go to work for the building up of Christ's kingdom in Portland. After the Rev. Mr. Atkinson became pastor of the First Congregational Church of Portland, and the First Presbyterian Church had built their neat, commodious church, on the corner of Third and Washington Streets, the pastor then came to Mr. Atkinson and said: "Our church is finished, and we are about to dedicate, and I have come to invite and request you to preach the dedication sermon. It is the wish of the church and their pastor, for we feel so grateful to you for your advice at the time of our early connection as pastor and people." The Rev. Mr. Atkinson complied and preached the sermon, and the most friendly relations continued between the churches during the pastorate of the Rev. Mr. Caffrey.

After his resignation, and the church was without a pastor, the doors of the new, and by far the most comfortable and capacious church in the city, were opened

to the Union Protracted Evangelical meetings, led by the Rev. A. B. Earle, assisted by the Rev. Mr. Atkinson, and other pastors in the city. During those precious meetings, large numbers decided to become the followers of Christ, and were gathered into the different churches. Dr. Atkinson enjoyed a rich ingathering of many, who are to this day among the faithful ones in the First Congregational Church of Portland.

Oregon City, the capital in '48, in a few years began to suffer from her rivals on either side. Salem was decided to be the capital, and the legislature was removed. Portland was regarded as the great commercial center, and it seemed as if Oregon City must be shorn of its importance and prospects, and its public buildings and interests divided between the two rival towns on either side, and *so it was.* With this change, families moved away. Our own church was reduced in numbers and wealth, but the pastor continued with the little church there, and at work for the interests of the churches throughout the State, for fifteen years. It became difficult to live on the small means at our command. The church was kind, but few in number, and we were all poor together. Our youngest son, little Charlie, an infant of eight months and a half, was taken from us. The following summer, our little Fannie, nearly four years of age, was attacked with diphtheria, and died. Had our condition been described at this time, it would have been "faint, yet persuing." About this time, the city proposed to establish a graded public school. Knowing Mr. Atkinson to be familiar with the graded schools of Boston and vicinity, they requested him to start the graded school for them, teaching only until others would be prepared, by being associated with him, to take charge, but with a liberal

salary while he taught. The writer had taught in a graded school near Boston, and was engaged to take the primary, while Mr. Atkinson took the higher department, and Mr. N. W. Randall the middle. We both taught a year. While this interesting and important work relieved us from the sad thought of our bereavement, the salaries relieved us from debt and want. The year previous to this, our cash receipts amounted to two hundred dollars, *all from the people.* Dr. Atkinson was asked by the writer if he had not better apply to the Home Missionary society to renew their aid. He said: "I do not wish to, for fear they would be discouraged in regard to Oregon." The pastor and his wife seemed to have strength given to them to do double duty, the pastor to preach twice on Sabbath, as usual, and to attend funerals and weddings, as called upon; the writer to do the necessary work for the family, and teach in the day school, and teach in the Sabbath school, a privilege which she had not often had, on account of family cares and labors. Now, it was interesting to teach a class of thirty-three boys, of seven or eight years, all of her day school boys, who wished to compose the Sabbath school class.

In 1863, a call came to Mr. Atkinson to become the *resident* pastor of the First Congregational Church of Portland. A serious question was to be decided by the pastor of the then small, but beloved flock. He had said many times that he wished to have but one pastorate, and should he now leave the dear church, his first love, in their weakness, with but little prospect of a stated supply? When he presented his request for a dismission, they replied: "If you think it your duty to go, we acquiesce. We have perfect confidence that your decision is right." And all were in tears. The

pastor preached his fifteenth anniversary sermon, engaged to continue their acting pastor, until a resident pastor was secured. Then, preaching to the Portland church commenced, with a liberal salary, although the church numbered only twenty. After a time, the question was asked by the church committee, of the pastor, if his salary was ample, and he replied that he had been obliged to use some funds of his own. Then a donation party was planned by the members of the church and friends, and most *successfully* and *beautifully* carried out. The pastor was the recipient of a purse of *hundreds*, and his wife a gift of fifty-two dollars. At the gathering, there were representatives from the entire population of Portland, who were interested in the good work in which the pastor of the First Congregational Church was engaged, and also friends from Oregon City and other towns. After the presentation of the gifts, all present were invited to partake of the bountiful collation prepared by the ladies, after which the large company, with kind wishes for the pastor and his family, took leave, leaving them with their hearts filled with gratitude, which called for a new consecration to Christ and his work in the midst of this dear people. We felt a blessing would attend givers, as well as the receivers, and the promised reward would be theirs that "Inasmuch as ye have done it unto one the least of these, my servants, ye have done it unto me."

Our church work, in all its departments, seemed encouraging, Sabbath services solemn, Sabbath school increasing, mid-week prayer meeting full, as sixty or more persons filled the little vestry under the church. In view of the attendance and attention, the pastor was moved one evening to request those who desired to

become Christians to rise. Seven misses and young ladies promptly arose, with solemn purpose, to seek the Saviour, mostly members of the Sunday school class taught by the pastor's wife. Then commenced a revival in the church, which continued two months. This time had been set for the pastor and his family to go East. That was postponed indefinitely, and attention given to saving of precious, immortal souls in our midst. After the ingatherings, and addition to our hitherto faithful officers and members, it seemed best for the pastor to take a trip East, and to take his wife (who had been in Oregon seventeen years from our arrival) and our three children, George H., fifteen years of age, Annie S., thirteen years of age, and Edward M., ten years of age. The time was again set to leave, but one highly valued parishioner and recent convert wished to unite with the church before his pastor left, so the departure was delayed another week. During weeks previous, our Christian friends, ever mindful of our wants, had made up a purse for the pastor's family, and had prepared a church album, containing photographs of as many members of the church as could be obtained in the length of time, and some others who wished to contribute theirs. The money given was about sufficient to pay the expenses of the trip to New York, via the Isthmus. One gentleman, a personal friend of Rev. Mr. Atkinson's, contributed two hundred dollars.

CHAPTER IX.

Visit East in 1865 — Scenes at the End of the War — Visit to Joliet, Illinois — Return to Oregon — Scientific Matters — Hard Work Again — Visit East in 1868 — Lectures on Oregon and Oregon History — Sets Forth the Claims of Whitman — A New Church Edifice at Portland — Visit East in 1871 — Visit East in 1880–81 — Return — Reception at Portland — Labors to the Last — Tribute to Memory of G. H. Atkinson, M. D.

THE Rev. George Mingins, agent for the Christian Commission, who had been entertained at our home, and learned that Mr. Atkinson was planning to attend the Congregational Council, to meet in Boston, requested him to arrange to go South in their interests, after the meeting of the Council, but, in the providence of God, the civil war was drawing to a close.* As we stepped on board the steamer at Portland, we learned

**From the Oregonian, 1865:* — Rev. Mr. Atkinson.— This gentleman, who has been connected with the ministry in Oregon for a term of about sixteen years, will take his leave for the East, with his family, on the next steamer. He goes on a visit to his former home and friends, also to attend an ecclesiastical meeting of the Congregational Churches, to be held in Boston in June next. During his absence, he expects to inform himself, as thoroughly as possible, in regard to the most modern and improved manner of conducting public schools, and other institutions of instruction and correction, and will report the result of his observations to our State. He will also exert his influence in trying to induce a number of good teachers and ministers to immigrate to Oregon, who shall take part in the work of elevating the moral tone of this Coast. It is the intention of Mr. Atkinson to visit the line of the army, and observe the working of the Christian and Sanitary Commissions, and to report on the same. In order to show their appreciation of his past services to advance the interest of Oregon, and their confidence in his present undertaking, a number of our best citizens presented Mr. Atkinson with a purse of some six hundred and twenty-five dollars, at a social gathering at his residence on Thursday evening. The best wishes of the entire community go with Mr. Atkinson and his family in their journey to the East.

that Richmond was taken, and as we reached San Francisco, that Lee had surrendered. As we reached New York harbor, and the pilot came aboard, we learned that our beloved President, Abraham Lincoln, had died by the assassin's hand, and that his remains were taken through New York City the day before. Our ship's company, regardless of political party, sat with bowed heads and wept. One person said: "I do not want to land, but wish rather to return to the Pacific Coast."

On landing, we saw signs of mourning everywhere. The entire city seemed to be draped — the least little business place on the wharf, the same as the largest public buildings. As we met and mingled with friends, we found a chastened appearance everywhere. In addition to the assassination of our Government officers, almost every family we met had lost one or more dear ones in the war. In addition to Mr. Atkinson's interest in going East, as mentioned, he had been commissioned by the board of directors of the penitentiary matters, to visit as many State prisons as possible, and view their buildings and take notes of the prison discipline in each. In this interest he went as far West as Joliet, Illinois, where the large State prison was in course of erection. He was also requested to visit other public institutions, including reform schools and free graded schools, wherever established. He had the opportunity to attend the reunion of his college class at Dartmouth, being, probably, the largest attendance ever known at commencement exercises.

The degree of Doctor in Divinity was conferred on him at this commencement, at the request of his classmates present. In the autumn, Dr. Atkinson arranged with Dr. Parker, pastor of the First Congregational Church of Concord, New Hampshire, (a personal

friend) to exchange pulpits for six months. Dr. Parker desired to spend a winter in the mild climate of Oregon. It was a grateful prospect to Dr. Atkinson and family, but later, Mr. Parker met a friend going East, who persuaded him to turn his course in that direction, so that it became necessary for us to gather our family and sail, as it was getting late in the season to make a voyage on this Northwest Coast, and the church in Portland was without a regular supply.

We encountered rough weather on the Atlantic side, but, by a kind Providence, we were preserved. At the Isthmus, we were joined by Professor Wood, author of Wood's Botany, a classmate of Dr. Atkinson in Dartmouth college. He came with us to Portland. They made the ascent of Mount Hood together, with others. Professor Wood found a new, rare flower, high on the mountain, which he named for his friend, Mr. Atkinson, and so reported it in his New Botany, afterwards published. Professor Wood, with Dr. Atkinson, his son, George, and a number of others, made the ascent of Mount Hood for measurement, with the best appliances at hand. Up to this time, the exact height was not known. Its comparative height with that of Mount Shasta, in California, was often referred to, and people would differ in their opinion. Professor Whitney, California State Geologist, came to Oregon, at the request of intelligent interested persons in California and Oregon, and elsewhere, to take an accurate measurement of the monarch. After he came and considered the case, he said to Mr. Atkinson, with a smile: "I think it better be decided by officials from Washington, D. C., sent out for that purpose, rather than by a Californian."

After a time, said party came. George H. Atkinson, Jr., sixteen years of age, acted as guide to the party in

the ascent, and a careful measurement was taken, and the height was fixed at 11,952 feet, without controversy for all time.*

We reached San Francisco two hours after the Oregon steamer had left, and the next one would sail in two weeks. This delay was a common occurrence. This necessitated the remaining in San Francisco two weeks on expense, until the next steamer should sail. This was a trial, on account of the expense, to us, and the delay. When we sailed from San Francisco, the weather was threatening, and our passage was rough, and we were delayed at the mouth of the Columbia River by a gale, and nearly lost, but finally carried safely in, and up to Portland, though behind time. In consequence of a rumor that we were lost, with our ship, we were cordially greeted on the wharf by almost the entire membership of the church. This was joyful, and led some of our fellow-passengers to say it was worth while to go away, to meet such a reception on our return.

Dr. Atkinson returned to his work with renewed vigor. He had, up to this time, attended to the general work in Oregon, in addition to his pastorates. His work in the city and its suburbs was pressing, and with the rapid development of the country in all directions, with its vast resources, led Dr. Atkinson to urge the society at home to enlarge their appropriations, increase their number of missionaries, and lay the foundations of education and religion broad and deep throughout the entire Northwest. He was encouraged in regard to his pastoral work by a rich ingathering. His interest

*Dr. Atkinson and Lieutenant T. W. Symons, United States Engineer, are the authors of the article on Oregon in the seventeenth volume of the new edition of the Cyclopedia Britannica.

in public schools was so great that he was elected County School Superintendent, and served two terms.* His interests in the public schools increased, and to promote their welfare, he was called upon to prepare many articles for the press. Though Dr. Atkinson possessed a fine constitution, and with his wise care of his health, was able to perform the labor of two or more ministers, yet, after twenty years of continuous, arduous multiplied labors, he had a severe attack of sickness in '68, which resulted in severe nervous prostration. He was advised by physicians and friends to go East for rest and recuperation. His eldest son, George H. Atkinson, who was in his third year in Pacific University, accompanied him, and entered Dartmouth College, going back one year that he might take up medical studies the last year with his college studies. The son occupied the same room that the father had thirty years before, and with the same family.

As has been truthfully remarked, Dr. Atkinson's rest was always change of labor. Very soon he began active work among friends and the churches, to awaken

*From the historical sketch of the public schools of Portland, from 1847 to 1888, by Prof. T. H. Crawford, the following mention of Dr. Atkinson's school work is taken :

At the request of Governor Lane, Mr. Atkinson prepared the educational part of the forthcoming message to the First Territorial Legislature, July 17, 1849. This was the first impulse toward the organization of our public school system. The first school bill was passed September 5, 1849.

Rev. George H. Atkinson, D. D., to whom, more than to any other one person, our city and county schools are indebted, arrived in Portland in June, 1848. He recalls Miss Carter's school as being then in session. Dr. Atkinson brought with him $200 worth of school books of the latest and best authors. He came to Oregon, charged especially with the educational interests of the Territory. He afterwards imported about $1,700 worth more of school books, and sold out to S. J. McCormick, Esq.

a greater interest in and for Oregon. He attended the meeting of the American Board of Commissions for Foreign Missions at Norwich, Connecticut. He there took the opportunity to try to establish the fact of Dr. Whitman going to Washington in midwinter to save Oregon to the United States. In Oregon, at that time, very few admitted this, but Dr. Atkinson was firm in the belief of the important fact, and urged Dr. Whitman's associate missionaries to speak out to establish it, but there was great opposition to the idea, especially by enemies and non-sympathizers with missionaries. But Mr. Atkinson was valiant for the truth, especially in regard to this important historical fact and heroic deed of Dr. Whitman's. Such an interest was awakened in the history and resources of Oregon that Dr. Atkinson was urged by Hon. William E. Dodge, and other distinguished Christian men, to address the Chamber of Commerce of New York, and, afterward, the Board of Trade of Chicago.

After spending a crisp winter in New York and New England, he returned to Portland in vigorous health, prepared to prosecute his great and increasing work in his large field. It became evident that a larger and more convenient church edifice was needed for his people to honor God and His worship. The pastor saw the necessity for a new church, and urged it upon the members. A parishioner, a wealthy, devoted Christian, Asa Harker, Esq., who had been gathered into the church by the present pastor, said to the writer: "I expect to leave Portland for San Francisco ere long, for my business is there, but I must help build a church for Dr. Atkinson before I leave. He deserves it and needs it." He it was, if I remember correctly, who subscribed the first one thousand dollars, and afterwards

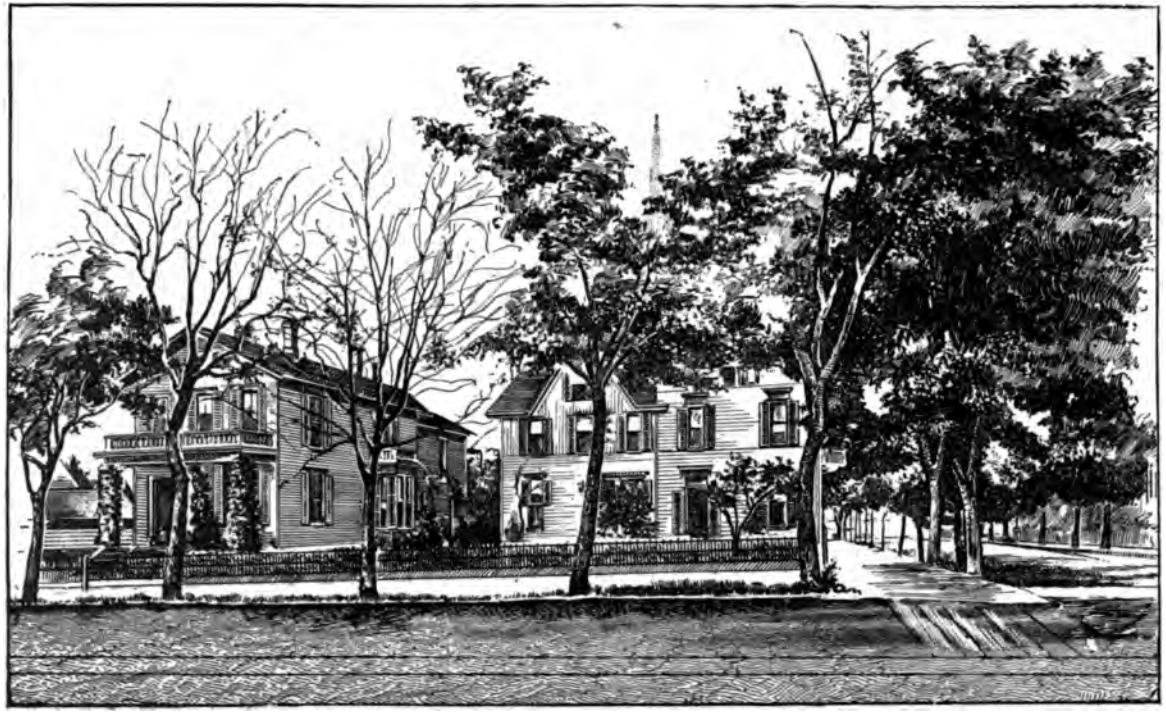
added to the funds, and, at the suggestion of the pastor, gave the bell, on which his name, date, etc., is found. This commodious, well-built church, with its pleasant audience room, is where the First Congregational Church has worshiped for twenty years, and this bell, the gift of the beloved member, still calls the people to worship. It seems important here to mention that it was the request of the late pastor that this church building should be retained on or near the spot where it now stands, to be used for church purposes. In the summer of 1871 the church was dedicated, free of debt, at the cost of twenty thousand dollars.

In the winter of 1871, Dr. Atkinson was requested by the church to go East to attend the Congregational Council, to meet at Oberlin. He went overland to California, and on as rapidly as possible, and reached Oberlin as they were organizing. He was elected Assistant Moderator, with General Howard; with Dr. Buddington, of Brooklyn, Moderator. After the council, he went East to visit his son, G. H. Atkinson, Jr., then in his senior year, in Dartmouth College. He soon returned, and to his pastoral charge, and continued for nearly ten years. He then engaged in the general work exclusively. He was at first general missionary, and feeling the importance of the work for Oregon and Washington, he was commissioned, and consented to labor in what he felt to be an all-important work. His salary was at first $1,000, paid in currency, at a discount of nearly half. The board, at home, felt that they could not afford to pay more for Oregon. Dr. Atkinson afterwards was appointed superintendent, at a salary of $1,200, and, later, there was an appropriation for traveling expenses. For some years he received $1,500; never more. Dr. Atkinson suffered for the

CONGREGATIONAL CHURCH AT PORTLAND.—THE SECOND BUILT.

want of a larger salary, but the work did not suffer so much, for his children and other friends contributed, so liberally, to the work.

In the autumn of 1880, Dr. Atkinson and his wife attended the Congregational Council at St. Louis. On our way we stopped in Washington, and were the guests of General and Mrs. Eaton. During our stay in Washington, we were invited, by President and Mrs. Hayes, to a dinner party at the White House. We had met them in Portland. Among the guests at dinner were Justice and Mrs. Harlan, Justice Stanley Matthews, Bishop Andrews, wife and daughter and others. We enjoyed our visit in the family of General Eaton. A little boy of his, one morning at the breakfast table said, — (hearing about the Oregon work): "Dr. Atkinson, I have a half dollar that I want to give to your Indians out in Oregon." My husband received the sacred trust, and when he reached New York, he paid it over to Dr. Strieby, to be added to the Treasury of the American Mission Association. The little boy probably thought there were only Indians here. We afterward went on to Brooklyn to visit our sons there. The expense of this journey was paid by our beloved son, Dr. G. H. Atkinson, a prominent physician in Brooklyn. We spent the winter of 1880 and 1881, and our expenses were borne by our two sons there. Dr. Atkinson, M. D., found his father so prostrated by his arduous labors, that he insisted on his remaining with him for treatment and rest. Though formally taking a rest, and enjoying the society of children and other friends, he was doing a great work for Oregon. In visiting friends, Dr. Atkinson was always pleading for Oregon. A cousin, at whose house he visited, handed him two hundred dollars, saying: "I can not give a large



RESIDENCE AT CORNER OF THIRD AND JEFFERSON STREETS, PORTLAND.—HOME FOR 23 YEARS.

sum for missionary work, but I will give you this amount, and that will help the cause." He said: "I would rather give it to some small church in Oregon to pay last bills on a chapel." Other relatives did the same, and Dr. Atkinson paid it into the treasury of the American Congregational Union, to be drawn out for Oregon. Thus, a sufficient amount was collected, and used to pay last bills the following summer on nine chapels in Oregon and Washington. Dr. Atkinson also arranged for the name of Whitman Seminary to be changed to Whitman College, and it be taken under the auspices of the College Society, although the original founder was very slow to consent to the change.

In the spring, Dr. Atkinson returned to his self-sacrificing, but much loved employ, encouraged by improved health, and gifts of friends for enlargement of work. A cordial reception awaited him and his wife, which found expression in a gathering of friends in the vestry of the church, where a touching address of welcome was given by the pastor, and other affecting shorter addresses from friends, were gratefully received.

This address, itself a clear summary of the progress of the Oregon churches, is here, for the first time, printed, as showing the estimate in which the work of Dr. Atkinson was held by the people of his own denomination, and of his own city and State.

RECEPTION TO REV. G. H. AND MRS. ATKINSON.

Oregonian: The large vestry of the First Congregational Church was filled last Tuesday evening, with the friends of Dr. George H. and Mrs. Atkinson, to give them a hearty welcome home from their six months' visit East. The reception was given by the First, North and East Portland, Congregational churches, but was participated in by representatives of all denominations and of no denomination. J. A. Cruzan, pastor of the First Church, presided in a very happy and

felicitous manner. The exercises began with a very pretty reception waltz, well rendered on the organ by May Cook. Mrs. E. Cook and Mr. M. S. M'Claire sang the "Rose Bush," after which Mr. Cruzan gave a very happy address of welcome, taking the contrast between the eight months' trip of the young Andover graduate and his wife, thirty-three years ago, from the East to Oregon and the six days' trip which the same persons made last week, as a type of the changes wrought in those thirty-three years by such men and women of faith and self-denial, as Dr. and Mrs. Atkinson.

Dr. Atkinson's reply was interesting throughout, and consisted mainly in giving the salient points of his trip East, and his success in awakening an interest in New England in the material resources and the intellectual and religious work yet to be done in Oregon. Never before had he found such ready response to his appeals for help. Never before had there been such eagerness to learn all that might be known of this far-off land.

Mrs. Cruzan sang "Ring on, Sweet Angels!" very prettily. The chairman called on Rev. A. W. Bower, as the "last Congregational importation," and representing the East Portland church, who very pertinently spoke of the influence and incentive such a life-work as Dr. Atkinson's was to young men. Mr. H. W. Scott, representing the press, and so also the general public, was next called out.

He spoke upon pioneer reminiscences of thirty years ago, and the influence for good of Dr. Atkinson in those early days, declaring that no other one man, had to a greater degree, made Oregon what she is, or who would be more missed from the State than Dr. Atkinson.

Rev. R. S. Stubbs, the Bishop of the Rivers and the Sea, brought hearty greetings and warm words of respect and commendation to Dr. Atkinson. Mr. Cruzan stated that many things on the Pacific Coast were new to him when he came four years ago, and one was to find lawyers prominent in church work. He found two lawyers on his official board, and when visiting the convention of a sister denomination, he found a lawyer in the Moderator's chair, kindly took him by the hand and introduced him as an honorary member of that body. This seemed to be a Pacific Coast "way," and a very good one, and so he called upon the whilom lawyer moderator, Hon. W. Carey Johnson, of the Baptist Church, to represent the sister churches. Mr. Johnson responded in a very neat, witty, fraternal speech, in which he dwelt upon the many-sided character and ability of Dr. Atkinson, and extended the most cordial greetings of all Christian churches. Mr. Johnson spoke also in the highest terms of praise of the quiet, but pervasive influence for good of Mrs. Atkinson during her long residence in Oregon.

At the close of the speeches came an informal hand-shaking, and social and hearty exchange of greetings and congratulations. The reception was a deserved tribute of honor and respect for one of Oregon's most honored citizens, and one of God's most faithful laborers. The evening was very pleasant and enjoyable throughout.

ADDRESS OF WELCOME BY J. A. CRUZAN, PASTOR OF FIRST CONGREGATIONAL CHURCH.

Thirty-three years ago, a third of a century, (we scarce measure how long the time is, until we fix upon some historical headland. Let me fix such an one.) Thirty-three years ago, the echo of our cannon, thundering against the gates of the City of Mexico, were still in the shuddering air, and James K. Polk was just about to leave the presidential chair. Thirty-three years ago, a young theological student, just graduated from Andover Seminary, and his young wife, turned their feet Westward, seeking a field for their life work.

After eight months of perils by land and water, they pushed their way into an almost unknown and unpeopled wilderness, passing by the site of what is now a great commercial emporium of twenty thousand people, then a dense, fir forest, and at last reached Oregon City, the capital and metropolis of the Territory of Oregon.

Last week, like Moses of old, with his "eye not dim nor his natural force abated," though the years have silvered their heads, the same young man and his wife made the trip from the head of the great Mississippi Valley to Oregon, in *six days*, two days less in number than it took them months to make their first trip.

And this is but a type of the wonderful changes that Dr. and Mrs. Atkinson have seen in these thirty-three years. They have seen Oregon herself pass from the chaotic state of a loose provincial territorial government, to take a proud and honored position in the

sisterhood of States. They have seen the wilderness disappear, and give place to comfortable homes, to beautiful farms, to villages and cities, that pulse with busy, eager life; they have seen in the country towns, villages and cities, churches and schools and colleges builded, and filled with eager students and devoted worshipers; they have seen the rough, uncouth life of the wilderness and the frontier give place to a social and an intellectual and moral tone of society, which is the equal of any East or West. These changes seem to have been wrought by magic, and so they were. It was the magic of a strong faith in the living wonder working God in the hearts of such men and women as Dr. and Mrs. Atkinson.

It was the magic of devoted, consecrated lives given to the work of ennobling society; it was the magic of ceaseless, untiring work and self-denial, of just such men and women. This is what has transformed Oregon *socially* and *intellectually* and morally, in thirty-six short years.

And so, sir, we, the representatives of these three churches of Portland, and of the scores of churches, and more, of other churches, gathered and organized by you — we come together to-night to do ourselves honor in honoring you. In behalf of the great commonwealth of Oregon, whose resources and probabilities you have done so much to make known, not only abroad, but to our own people, and upon the material, and intellectual and moral destiny, of which you have laid such a moulding hand — I bid you welcome back to your home. In behalf of this city, where your home has been for so many years, and with whose educational, and religious, and social power, you have been so closely identified — I bid you welcome. In

behalf of this first Congregational Church of Portland, the germ of which you gathered together thirty-two years ago, in that old log shingle shop, and which at two different crisises in its history, owes to your wise, self-denying care its very existence, and to whose arduous, faithful labors, as its pastor, it owes this beautiful church building, and much of its present prosperity — I bid you welcome back to your home.

In behalf of these churches who join with us — the East and North Portland churches, who are known to own you as their spiritual father, and in behalf of all the churches of our order in Oregon and Washington, to all of which you have been a friend, counsellor and valued helper, and to whom most of them owe their very existences — I bid you welcome — welcome back to your grand work, ever enlarging as the ceaseless tide of humanity is pouring into these great commonwealths. We thank our God that He has been with you in all these thirty-three years past, that He has done things through you whereof we are all glad — that He has been with you in your journeyings, and opened the ears, the hearts, and the pockets of the people of the East to your wise words — that He has brought your wife safely back to your home.

And we pray that He, who has watched over you and yours for so many years, will still spare you from the victorious ranks of the crowned ones, for many more years of fruitful labors among us.

Again the religious and educational work in Oregon and Washington received a new impulse. New churches were organized, numerous chapels were erected and dedicated. Special attention was given to the two colleges and several academies, of which Dr. Atkinson was

RESIDENCE AT 395 SALMON STREET, PORTLAND,—WHERE DR. ATKINSON DIED.

trustee. A new president was secured for Whitman, Professor A. J. Anderson, who had been in charge of Washington University, and who, with his characteristic success, had built it up, and now talked of resigning. Dr. Atkinson, who remembered the great work that President Anderson had done for Tualatin Academy, as well as for Washington University, quietly wrote to enquire, if he would take charge of Whitman Seminary. Receiving an encouraging reply, he at once wrote to the other trustees, and in process of time, President Anderson was secured, and the energies of himself and his devoted wife, were given to Whitman College, which was brought rapidly to success. During the last nine years (from 1881 to 1889) of the life of this devoted servant of Christ, Dr. Atkinson, his labors were more abundant than before. He attended, by the request of personal friends in California, the thirteenth anniversary of the organization of the Association of California, at Sacramento. He attended the National Educational Association (by request), in San Francisco, and delivered an address. He attended the last meeting of the Association of Oregon and Washington, and took leave of the Washington work. He originated the Pacific Coast Conference, which met in Portland. He attended, with his wife, the meeting of the American Board of Commissions for Foreign Missions, at Des Moines, and the Congregational Council at Chicago, which immediately followed, which was the last trip East, before he laid down his faithful work for Christ on earth. He solicited funds for the church in Albina, saw to its erection, and preached the dedication sermon. He planned to plant churches in the Willamette Valley, where there were none, commencing at Ashland, on the California line, where he organized a church and saw erected a

commodious house of worship, giving hundreds of dollars of his own means, and preached the dedication sermon. His last trip, but one, from his home, was to Tacoma, Washington, where he had some lots that he designed to give part of their value for a church there, but he gave the whole amount to them for the first Congregational Church of Old Tacoma, amounting from two to three thousands. The church was made a memorial church to his memory. It is due to record here, that he secured two lots from the Railroad Company early for a church in New Tacoma, and bought two more lots and gave to the first church, on which the church stands, and where they now worship. When the Seattle church building was in danger of being sold for debt, with prompt effort, he went about the streets of Seattle and solicited money, and paid off the debt, and saved the church, just now sold, and the proceeds to go into a new stone church.

The trip to Old Tacoma was made when he was not well able to travel, and just before his last journey to Hood River, where he took the fatal cold, which resulted in pneumonia, and after a little more than a week of suffering, he passed from the earthly home, to the home of rest above,— rest from journeyings often, from weariness and painfulness, and from watchings often, and beside these, the care of all the churches.

In conclusion, we are impressed with the great work done by the American Home Missionary Society for this great Northwest, by sending thus early, one who labored so devotedly and untiringly for over forty years, to lay foundations on which others might build, and are building thereon.

TRIBUTE OF DR. ATKINSON TO THE MEMORY OF HIS SON, G. H. ATKINSON, M. D.

[*First Published in the Oregonian.*]

By the death of their son, G. H. Atkinson, M. D., not only were Dr. and Mrs. Atkinson almost inconsolably bereaved, but the community of Portland, who still remembered him well, though for many years absent from this city, and a resident of the Atlantic side of the continent, was deeply grief-stricken. The following sketch correctly represents the character and attainments of their well-loved son:

IN MEMORY OF G. H. ATKINSON, M. D., WHO DIED IN BROOKLYN, NEW YORK, DECEMBER 27, 1884, BY REV. G. H ATKINSON.

Very kind words and letters of sympathy have come to us in respect to the death of our son, for which we are grateful, with a desire to know somewhat more of him.

The following notice of his life may be gratifying to friends, while it may remind the public of the constant perils which attend the physician, and the respect, and confidence, and esteem, which he merits in fulfilling the sacred vows of his profession on behalf of humanity:

Our son was born in Oregon City, September 16, 1849. His boyhood was spent there till July, 1863, when Portland became our and his home. At the public schools and seminary, there and here, he made fair progress. At Forest Grove, in Tualatin Academy and Pacific University, he fitted for college and completed the freshman and sophomore years.

There he began to develop his earlier choice of the medical profession, and to prefer elective studies which would be most helpful to that profession.

Tramping through the forests, rifle in hand, had, from early youth, not only given him strength, agility and self-reliance, but had increased his natural interest in physiology, especially the organic structure and function of animal bodies.

CHANGE OF ABODE.— A call of filial duty, not inclination, in July, 1868, took him to New England. There, among a large circle of relatives in Vermont and Massachusetts, he found cordial welcome to home life.

In the autumn of that year, he entered Dartmouth College, and graduated in 1871, having given special attention to the studies which related to his chosen profession.

There he attended two courses of medical lectures, under Dr. Peasly and Dr. Crosby, and others, besides studying with Dr. Watkins, in Newbury, Vermont. He then entered the Long Island Medical College, in Brooklyn, New York, (upon the advice of Dr. B. Crosby), and graduated as valedictorian of his class in 1873. He was then appointed surgeon for a year of the college hospital, according to the rule in regard to valedictorians, thus giving him a large number and variety of free patients, and much valuable experience in surgery — 400 cases (hospital and private) in six months, as he wrote his mother — and in medicine as well.

In the same hospital, for eight years, he had a clinic, meeting twenty or more free patients twice a week.

HIS LOCATION.— He chose Brooklyn, 98 Pineapple Street, a few steps from Fulton, hiring an office, which had been occupied forty years successively by two physicians, brothers. Beginning alone, without funds, or but few known friends, he won both rapidly, by faithful care of all who called him, poor and rich alike. As a surgeon, his skill soon gained him the confidence of a widening circle, and drew older physicians to him in council.

He was self-reliant and conscious of ability in the various branches of his profession, so often tested in hospital practice. He continued to give largely and often, time, skill, medicine and money, to relieve the distressed poor, sending some of them at his own cost down to the sea shore for a day of change and fresh air, as the best medicine, from their dingy tenement houses. Blessings were frequently bestowed on him as their benefactor. He said to his mother in 1881: "If my pockets were full of money, I could spend it all to relieve these poor people, whose sufferings and wants I see daily."

HIS PROFESSIONAL STANDING.— The New York *Sun*, December 27, 1884, says: "Dr. George H. Atkinson, one of the leading physicians of Brooklyn, was lying at the point of death last night at his residence, No. 97 Henry Street. A few weeks ago he seemed to have a long lease of life before him. He was in his thirty-fifth year only, and a man of splendid physique. He was always in buoyant health, and, as many of his patients expressed it, his presence in the sick room was better than medicine."

Dr. John G. Johnson, of Joralemon Street, a physician of thirty years' practice, said, as quoted in the Brooklyn *Eagle* of December 27th: "Dr. Atkinson is one of the most brilliant men in the profession. I was associated with him for three years. He has a most retentive memory, and seems to do everything by intuition."

Dr. Edward A. Lewis, of No. 102 Pierpont Street, as quoted in a Brooklyn paper of the 28th, said: "Dr. Atkinson had fairly worked himself up to a place of high standing in the profession, was studious, and a man of expedients, being never at a loss, and was a ready-witted, entertaining companion."

At a meeting of the board of regents of the Long Island College hospital, held on the 5th day of January, 1885, the death of Dr. George H. Atkinson, M. D., having been announced to the board, it was unanimously

Resolved, That the board of regents has learned with great sorrow of the death of Dr. Atkinson. Graduating at this institution in 1873, he soon attained eminence in his profession, and in the midst of a brilliant career, he fell a victim to disease, contracted while in the performance of gratuitous professional service to the poor in this hospital. The members of the board of regents cherish his memory with reverence and gratitude, and they offer to his family their sympathy and condolence in their great bereavement.

(Signed,) JOHN F. PRAEGER,
CHARLES W. WEST,
THOMAS S. MOORE,
Committee.

The faculty of Long Island College hospital held a meeting December 29th, says the Brooklyn *Union*, for the purpose of taking action on the death of Dr. George H. Atkinson, and adopted the following preamble and resolutions:

WHEREAS, It has pleased God, in his inscrutible providence, to remove by death our much esteemed colleague, Dr. George H. Atkinson; therefore,

Resolved, That in our relations with Dr. Atkinson, lecturer in the Long Island College hospital, and as member of the visiting staff of the hospital, he ever commended himself to colleagues, both in college and on hospital staff, by his faithfulness and ability as an instructor, by his rare intelligence and judgment, by his faithful and conscientious discharge of duty in the wards of the hospital, by his warm and kindly sympathy with hospital patients, and by his uniform profession of courtesy towards his associates, both in college and hospital.

Resolved, That in his death, at the very prime of his early manhood, the college has lost a young man of brilliant promise, the hospital one of its ablest and most promising surgeons, and the profession at large a member whose manly qualities of head and heart were only equaled by his zeal and euthusiasm in the practice of his chosen profession.

Resolved, That in falling at his post of duty in hospital service, he has given to the world a beautiful illustration of the self-sacrificing life of the devoted and conscientious physician, who fearlessly takes the risk of his own life, that he may relieve the suffering and save the lives of others.

Resolved, That in his earnest devotion to his professional work, in his untiring energy in qualifying himself for the practice of his profession, and in the honorable and manly intercourse with professional brethren, his example is worthy of imitation by the younger members of the profession, who are aspiring to its honors and qualifying themselves for its responsible duties.

(Signed,) GEORGE G. HOPKINS, M. D.,
JARVIS S. WRIGHT, M. D.,
JOHN A. MCCORKLE, M. D.,
SAMUEL G. ARMOR, M. D.,
Committee.

His progress in his profession was a continual surprise to his most intimate friends, while his aims were far broader and higher than anything to which he had attained. He was thoroughly attached and devoted to it, with a fixed purpose to give his life to it at any sacrifice.

HIS STRUGGLES.— Friends aided what they could his earlier efforts to gain an education, but his habit of self-help from boyhood, teaching a part of every year from his seventeenth to his twenty-third year, furnished the larger part of his support.

Since 1874 he had built up a practice by hard work which he was unable to attend to without assistance, though he still retained his position as house surgeon and instructor in the Long Island College hospital.

He hardly knew the hour that did not press him to work. Much as he desired it, he never thought that he could leave his business and make a visit home.

His life became one mental and physical strain. He said to me in June last: When I wake all my cases for the day roll upon me and I carry them until every one has been seen.

His physique, standing erect, perfect health, with the mien of conscious superior force, he had the promise of long life before him.

HIS RELIGIOUS CHARACTER.— In 1867, under the tender earnestness of Rev. A. B. Earle, he became a Christian, and, amid all his later trials, a courageous devotion to right and honorable principles marked his career, which, with a considerate regard for the rights of others, as well as his own, not only won him strong friends, but evinced an unchanging adherence to the laws of Christ.

"Do unto others as ye would have them do unto you."

In college he chose a Christian room-mate and ever believed in the teachings of Jesus Christ, and stood in their defense. He gave much support to gospel work and rejoiced in its progress everywhere.

HIS HEROIC SELF-SACRIFICE.— When a fellow-student was drowning in the Connecticut River, he swam out into the rapids, seized him by the arm, resisting the drowning man's death clutch, and swam ashore with the other arm, reaching it almost exhausted himself. He also saved another under similar circumstances. The public will remember the drowning of Dr. Stowe's son at the same place, when no one had the power or heroism to rescue him.

The hospital patient, whose infectious disease required the surgeon's knife, was to Dr. Atkinson a well-known case of peril, but he went through with the operation in the hospital, as he had in hundreds of cases before, aware, no doubt, that the tainted nail that scratched his knuckle and drew blood, left the germ of a virulent poison, though he hoped that the instant suction used had cast it away and would save his own life. Some may hastily conclude that such conduct is rash, but they forget that the moment a physician takes upon himself the vows of the profession, he is doomed to the danger of death by the very presence of the sick and dying whom he comes to care. He cannot escape the infections, floating invisible in the air, or injected on pin points into finger or lip. The healthiest and most skillful, as well as the weakest and most obscure, are liable to fall at the post of duty, and even more so, as they are called oftenest into action.

The Brooklyn *Eagle*, December 27th, writes:

THE FAITHFUL PHYSICIAN'S FATE.— For the soldier who falls in battle, or the sailor who is drowned at sea, we mourn as for a hero who has met his fate in the discharge of a duty, self-imposed toward the multitude, who take no risk. And the sentiment is just, chivalrous and ennobling. But the wars that are waged for humanity extend beyond the material domain of territory or rampart. The citadel of human life is assailed by countless millions of the enemy, stealthy, insidious, invisible, remorseless foes who recognize no treaties, observe no rules of war, give no quarter, never sleep, but constantly and ceaselessly struggle for victory, which in the end they never fail to win. Against these hordes of disease an army is ever laboring to protect us, and every decade bears testimony to their gallantry no less than their skill. Exposed to demands upon his time, his labors and his charity, that laymen hardly dream of, the physician cannot call one hour his own. Night and day he takes his life into his hands in the sick rooms of the poor as well as of the rich, enduring privations and defying personal danger in obedience to a vow that

consecrates him to the cause of his brethren. When the world pokes occasional fun at the doctor it does not forget that the object of its mirth is a soldier, pledged to a purpose not less noble than the priest's, and often more exacting. It does forget, however, that his devotion to his patients, renders the doctor a shining mark for the disease that he is fighting away from the sufferers themselves, and not infrequently in the prime of life he dies for his fellow-men.

A singularly pathetic instance of devotion, followed by disease and death is offered in the case of our accomplished fellow-citizen, Dr. Atkinson, whose life, it is feared, is almost closed. The history of his case was given briefly in the *Eagle* of last night. Called upon to perform an operation upon a patient sorely afflicted by a specific blood poison, he suffered a slight scratch on one of his knuckles.

Into this significant breach the enemy poured unperceived. His own healthy blood has been poisoned; his life has been sapped by the unsuspected intruder, and he lies paralyzed and dying.

The case is the more striking because the patient was, in point of physique, one of the finest specimens of manhood that ever gladdened an artistic eye; for, though still in his youth, he had won a position in the very first rank of practitioners, while it seems as though fortune had exhausted her wealth in giving to him social qualities that fully mated his other gifts. The powerful frame and shining intelligence are all but destroyed; the brilliant career is suddenly ended. His life is exchanged for that which he saved to his patient. Yet such casualties do not daunt the courage of the conscientious physician, who will not hesitate to risk life in performing a service which even a mother may well shrink from to save her child.

As to the virus which laid low the frame of Dr. Atkinson, more was known, probably, by him than by most practitioners, but even he seems to have failed to detect its true character for a long time."

HIS BATTLE FOR LIFE.— His wound was on the 4th of August. Soon covered by a cot, within ten days it began to give him pain. It swelled into an angry sore. He applied cleansing and healing remedies, and finally took a trip of a few days to Woldboro, Maine; strolled about in the woods, went out fishing with a few old friends — sea captains — thereby hoping that rest, good air and recreation would recruit him, and give him power to eliminate the poison.

He returned by the way of the White Mountains to Newbury, Vermont, to see relatives and set up a monument at his son's grave. The hand and arm swelled and became more painful, and he hastened back to Brooklyn to take more vigorous treatment. The journey gave him freshness and vigor, but his arm was rested in a sling. Heroic remedies, after a few weeks, seemed to kill the poison and

heal the sore, but after six weeks or more, headaches, and sleeplessness, and weariness ensued, all unusual to him. Day by day he continued his practice and his effort for relief, with counsel of trusted physicians, but forbearing to alarm his friends. Suddenly partial paralysis struck his right side, December 18th. His office was left for the last time on the evening of the 19th.

Physicians, experts, labored hard, and still hoped, with wife and brother for his recovery, but the power of speech soon failed, the quicker pulse and labored breathing were signs to the doctors that his end was near.

Telegrams were sent to friends on Friday, the 26th, and Saturday, the 27th, and on that night, at eleven o'clock, he breathed his life peacefully away, slightly holding a return telegram from his parents and sister, and pressing his brother's hand in sign of parting recognition. He leaves a wife, to whom he was married September 20, 1877. They had lost two children — one in infancy, and one about three years of age.

MARTYRDOM.— On the evening of January 2d, Dr. Talmage spoke, among other topics, of "A Brooklyn Martyrdom." "Last Monday, Dr. Atkinson, a surgeon of our city, was carried out to sleep amid the mountains of Vermont. He came here a mere boy, and by assiduity and by heroism of character and devotion to his merciful and heaven-descended profession, achieved a name for skill and kindness to the poor, and integrity, and took his place in the front rank with those men who in the healing profession have given our city and state a most honorable fame. While attempting to relieve the distress of a patient in the hospital he gets the virus of the disease in his own veins, and after tortures of suffering surrenders his life to the Great Physician who, I have no doubt, said to him in the last exigency: 'Doctor, I was sick, and ye visited me.' What a splendid death to die! His young wife, sitting in the agonies of widowhood, and his aged father, a minister of Christ, reeling under the blow far away on the Pacific Coast, and other kindred here and there, almost frenzied with grief, may not at first be able to see it in that light; but I repeat it, it was a splendid death to die, because it was death for another, vicarious sacrifice. Dr. Atkinson died for a poor patient. Men and women, of kindly hearts and intelligent appreciation, we must not allow such a thing in our midst without recognition and eulogium. Who will write us a book about medical martyrs, the heroes of the sick room, the men who pay out their own life blood, drop by drop, for the restoration of invalidism? While you take down out of libraries the dusty scroll of martyrs who died one hundred or two hundred years ago, I lift before you the fresh page, the ink, hardly dry, containing the names of these young men of our own

day and our own city, who fought back the diseases of the world from the trench of their own graves. Keep their names in everlasting remembrance."

FUNERAL.—Throngs of the rich and poor crowded his house on these last days to show their respect and love for him. One lady wrote: "How I wished and tried to give him relief who had twice raised me up from death." Quiet services were conducted at his home, No. 97 Henry Street, on the 29th, and again at his wife's mother's, in Newbury, Vermont, on the 31st, led by Rev. S. L. Bates, pastor of the Congregational Church, (by whom he was married) after which mourning relatives and friends tenderly laid him down to sleep beside his little boy, there to rest until the resurrection morn.

CHAPTER X.

MISSIONARY PAPERS BY DR. ATKINSON.

Home Missionary Reminiscences — H. H. Bancroft's Histories *versus* Early Missionary Labors in Oregon.

HOME MISSIONARY REMINISCENCES, BY REV. G. H. ATKINSON, ON HIS FORTIETH ANNIVERSARY OF THE WORK ON THE NORTH PACIFIC COAST — COMING OVER THE COLUMBIA BAR.

LITTLE was known of Oregon in 1846, except that its boundary was settled by treaty with Great Britain early in that year, yielding it to the United States of America from the Pacific to the crest of the Rocky Mountains, and from latitude 42° to 49°, except the Southern part of Vancouver's Island, and making its line in mid channel of the Georgian Gulf and Straits De Fuca to the ocean.

The question of a safe crossing of the Columbia bar was up when we left Boston. We had been commissioned to Kaffir Land, one thousand miles from the Cape of Good Hope, on the Southeast Coast of Africa. We were asked whether we would prefer the route *via*

Cape Horn, and the risk of ship-wreck on the Columbia bar. English navigators had made this danger notorious, and American seamen had not done much to discount the dread. It hung over us all the way "around the Horn," and met us as we landed in Honolulu. Besides, the murder of Dr. Whitman, by the Indians, had just been reported there, and our foreign missionary friends kindly advised us not to venture into Oregon, but take a foreign field in the Sandwich Islands. Our quiet resolve to go on our way on the first ship, three months later, in May, gave us time to enjoy the comforts of Foreign Missionary life, and to estimate the great worth of their labors upon that decaying Hawaiian race. We witnessed their devotions; heard their fervent prayers, knew their conscientious faithfulness, and how deeply their wise men and women weighed the question of the evil influence of the heathen life upon their own households. We knew how they plead for a Christian academy and college, with the best missionary instructors, for their missionary children exclusively. We knew that some of those mothers and fathers so feared the heathen taint upon their own dear sons and daughters that they sent them home to parents and friends in New England, to be trained in Christian homes and schools. Others clung to their children, and demanded their own Christian academy and college, at Punahou, and finally got it, from the American Board of Commissions for Foreign Missions, and shut out all other foreigners' children, and all Hawaiians, as well. This was the law of self-protection, enunciated by the Apostle Paul as the law of Christ: "He that provideth not for his own, especially for those of his own household, is worse

than an infidel." Foreign merchants, American, English and French, desired to send their sons and daughters to this missionary academy and initial college. They were willing to pay any price for tuition and cost of board. They complained that the missionaries were narrow, bigoted, illiberal and mean, not to receive their white children. But the missionary fathers and mothers knew too much about heathen life, and the danger of taint to the minds and hearts, if not to the habits of their households, to expose them to the contact and influence of less careful parents. Amid much obloquy, they won the day, and saved their own sons and daughters, by the most rigid discipline of the Home Missionary principle and life on foreign shores. I visited their school often. It was even better than our academies and boarding schools in New England. I examined some of their sons and daughters, who were to graduate that year, and sail for Boston or New York, and enter college and seminary. They excelled pupils that I had seen in those schools in New England. This was my first experience of the essential necessity of the Home Missionary work. I learned it on the foreign field, and did not regret that we had chosen Oregon, instead of Africa, for our life work. To save our own country is of more worth to humanity and to God's kingdom, than to toil for an effete and decaying race. To save their own households was of more importance, than to save Hawaiian households, the Foreign Missionaries themselves being judges.

"Beginning at Jerusalem," said our Lord — and He did not reverse that line in the command — "Go ye into all of the world." That line stands prime and preeminent, imperative and changeless. Home Missions fulfill His law of self-protection, and to this He held

James and other Apostles, and other evangelists, until their death. To Home Missions He gave His own invaluable life and teachings until He died on the cross. Had it not been for His devotion to His own law of Home Missions, the world would have had no Saviour and no Foreign Missionaries. Foreigners would never have crucified Jesus of Nazareth. No foreigner in that generation or century would or could have been made a Foreign Missionary. They had not the moral fibre for that work, or the mental endowment. It required centuries of the religious and civil training of the Jewish conscience, enlightened, and purified, and strengthened in the teachings and tests of Divine truth in the soul, before they could be fit, after regeneration, to be Christ's ambassadors for the upbuilding of his kingdom among the Gentiles. It takes the fiery trial of souls, amid the fierce mental and moral conflicts of well-grown civilizations, and giant mental and moral races like the Anglo-Saxon, to replant and extend and build up like conservative races in any land.

Bancroft says: "God sifted the best races of Europe for seed to sow America." Our Home Missions mean this salvation for our own — not for decaying, not for effete races — but for our own most vital and most vigorous of all races, for the world's sake.

I here allow myself to mark this first and most deeply impressed reminiscence during over forty years' service.

We got over the Columbia bar safely, and many others have done the same since, as we can testify. They got up to Portland in their own ships, large or small. They found woods and prairies, log houses and puncheon floors, and so did we. They found a Provisional Government, and no United States flag. They

found a self-protecting company of United States colonists. They found Government officials, a code of laws, and a Legislature. They found a few books, and brought two thousand dollars' worth more. They found a Bible Society, and formed a Tract Society. They found a few Christian families. They found the Foreign Missionaries, who helped to save this cause, etc. Salary.—The first missionaries landed here with a salary of five hundred dollars per year, pledged by the American Home Missionary Society, and that pledge was redeemed for five years. They found two churches and tried to help them. They began a Christian academy and college. They met mining and other distractions, intemperance and other sins. They met good, and moral, and church helpers.

MR. HERBERT BANCROFT'S HISTORIES *v.* EARLY MISSIONARY LABORS IN OREGON.

Volume twenty-second, page 549, he generalizes thus: "Speaking generally, all missionary effort is a failure. Such history pronounces to be its fate. Missionary effort seeks to lift the savage mind from the darkness of its own religion, which God and Nature have given it, as best for it, and to fix it on the abstract principles of civilized belief, which it cannot comprehend. It seeks to improve the moral and material conditions of the savage, when its touch is death.

"The greatest boon Christianity can confer upon the heathen is to let them alone. They are not ready to cultivate the soil, or learn to read, or to change their nature, or their religion. These ends the Almighty accomplishes in His own good time and way, unfolding their minds, as from a germ of His own planting, into the clearer light as they are able to receive it."

This extract may serve as a head line. It contains the writer's theory of human improvement. The last sentence is the key of its wholesale charge against all Christian missions, that ever have been, or are now in operation, or ever shall be. His notion is that the Almighty plants a germ in the savage mind, and unfolds it in His own good time and way into the clearer light, as they are able to receive it, without any agency of missionaries or the Bible. This notion sets aside the missionary work of Peter or Paul, and all the Apostles and Disciples of Christ. It denies the wisdom and authority of the command of Christ: "Go ye into all the world and preach the Gospel to every creature."

But the Pagan and Barbarian never turned from their superstitions and cruelties until the missionary of Christ, at the peril of his own life, went to them and preached the Gospel. The cannibal never ceased his blood-thirsty wars until the Christian found him and taught him the lessons of Jesus Christ. That germ of moral improvement (if there be one) has lain dormant in the soul of man until the Gospel light has shined upon him. Eighteen centuries have made these records in every land and language where the Word of God has been published. Where it has not been made known the people remain in the same darkness and savagery as their ancestors have done, in Asia and Africa, among the Polynesians and the Indians.

The missionary of Christ, with his Bible in hand, has abolished the idolatry of uncounted centuries, and broken the bondage imposed by tyrants. His efforts gave woman knowledge and her rights in the family. His teachings established the rights of conscience, and of self-government. Until he comes, there is and there

has been no change for the better. These are the facts of history, recorded over and over again for two thousand years.

It ill becomes a book, styled a history of current events on the Pacific, to deny attested facts, and propose a theory, which assumes that such facts are impossible.

It ill becomes such a history to say that: "Missionary effort seeks to improve the moral conditions of the savage, when its touch is death." The experience of Christian missions among Pagan and savage tribes has proved the contrary.

It taints whatever other statements such a history may contain when it boldly assails the historic records on this subject. It may have assumed these sweeping premises, for the sake of a convenient denial of any good fruit from Christian missions in Oregon.

Were the writer to visit the Marquesas Islands he would find Hawaican missionaries teaching and preaching the Gospel of Christ. He would find churches and schools; an intelligent and humane people; comfortable homes, and provisions secured by honesty and industry. He would find personal safety and a cordial welcome.

Had he visited them fifty years ago, he would have met a race of cannibals, savages, cruel as tigers, and ravenous as wolves for his blood, ignorant, vicious, more brutal than beasts, and his escape from being seized, if unguarded, slain, roasted and eaten by them, would have been impossible.

The missionaries of the American Board of Commissioners for Foreign Missions came to Oregon in 1836. After ten or eleven years of faithful work, they were ordered from the field by the Provisional Government,

on account of the war against the Cayuse Indians, for the murder of Dr. Marcus Whitman and wife, and other Americans.

At that time the chief results of their Christian teachings were not apparent; but they had learned the languages of these tribes, in which their missions were located; they had taught Indian youth to read and write, and the use of the plough, and hoe and axe, and the arts of a better domestic life. Previous to their coming, the Indians annually had gone over the Rocky Mountains to the buffalo ranges for food supply, at the risk of war with the Blackfeet, or other powerful tribes. The missionaries taught them to cultivate their own lands, raise food and live at home.

The Nez Perce Mission has the honor of importing the first printing press, and printing the first books West of the Rocky Mountains. They printed the Gospel of Matthew; the Ten Commandments; a few other selections from the Bible; a small hymn book, and a brief code of rules or laws, in the Nez Perce language. The late E. O. Hall, Esq., of Honolulu, Sandwich Islands, was the printer. He came to Oregon and spent part of 1841-2 at the request of the mission in this service. Mr. and Mrs. Spaulding had taught the Indians without books, making letters on slates or tablets, or on the floor. When the books were printed in their own language, for their own use, those who could read, held them as their most precious treasure. The first edition of the Gospel of Matthew, having been worn out by constant use, the American Bible Society, at Rev. H. Spaulding's request, printed a second and larger addition, which the Indians gladly welcomed.

Previous to the massacre of Dr. Whitman, (which occurred November 7th, 1847) Rev. H. Spaulding

organized a church of ten or more Nez Perces, of whose conversion he had some evidence. During the troubles and long separation that followed the massacre, he was very anxious about that little flock. Travelers, miners and immigrants, who frequently met those Nez Perces, bore remarkable testimonies to their honesty and friendliness, and to their habits of family prayer, every morning and evening in their camps, and of always giving thanks at their meals, and faithful keeping of the Sabbath. These were notable facts at the great Treaty Council, held with many tribes, by General I. I. Stevens and General Palmer, after the war of 1855. That part of the Nez Perce tribe, under the influence of the American Board of Commissioners for Foreign Mission, kept the Sabbath strictly, while others were gambling or horseracing.

The Nez Perce native preacher, Timothy, held religious services, which were attended by his own people, and by several of the white officials. Their teachers had been absent eight years, and yet they held on to their Christian profession in the presence of all the tribes, and of irreligious people of the "superior race."

These were very cheering facts to Rev. Mr. Spaulding, and as soon as possible he returned to the Nez Perces to the joy of the Indians, and made his home at Lapwai and Kamia, until his death in 1872.

His church had lost by death of members, by removals and back-sliders, but some had continued faithful during his almost eighteen years' absence.

With new instructions from the Bible, blessed by the Holy Spirit, a revival followed, and Mr. Spaulding had the joy to welcome to the church hundreds more by confession and baptism. This revival extended to the Spokanes, where Rev. E. Walker and C. Eells had

taught and preached the Word ten years previous to the massacre of Dr. Whitman. After that, under an escort of soldiers, they were removed to the Willamette Valley, and those Indians had been left without teachers for many years. Mr. Eells had met them and taught them as often as possible, and sent them messages of instruction and encouragement. During his absence in Western Washington, after the burning of his house at "Whitman Station," (Waiilatpu) his people were so eager for a missionary, that they sent a delegation one hundred fifty miles to Mr. Spaulding to come and baptize their converts. Having no means to go, his own Nez Perce friends provided an outfit for him and themselves, and spent several weeks in religious work among the Spokanes. Mr. Spaulding baptized about one hundred fifty on their confession of faith in Christ.

More than five hundred of these two tribes continue enrolled as faithful and worthy members of the Presbyterian Church. Some of their educated youth have been acceptable preachers of the Gospel for ten or twelve years among their own people.

Some of their people have cultivated small farms for over twenty-five years, supporting their own families, shipping wheat, and paying taxes like white citizens. Timothy's band at Alpowai is an instance.

A colony of Chistian Spokanes have separated from their tribe, made farms, built a house for chapel and school, besides their own log houses, made roads and fences, and established an independent settlement under the lead of William Trimountain, who had his only early instruction in Mr. Walker's family.

CHAPTER XI.

HISTORICAL DISCOURSES.

Centennial History of the Congregational Church at Oregon City -- Thirtieth Anniversary of First Congregational Church at Portland.

CENTENNIAL — HISTORY OF THE CONGREGATIONAL CHURCH OF OREGON CITY, OREGON.

MAY 25th, 1844, Rev. Harvey Clarke, a self-supporting, Congregational missionary, a native of Chester, Vermont, and a citizen of Governeur, New York, was preaching to the little company of settlers at this place. It was proposed to organize a church. Three brethren were willing and desirous to be so organized.

Peter H. Hatch, a member of the Congregational Church, in Woburn, Massachusetts, of which Rev. Joseph Bennet, was pastor; Robert Moore, Esq., member of a Presbyterian Church in Illinois or Pennsylvania, and Orville Russel, Esq., a trapper from a Baptist family in Maine, who had been converted while reading his Bible in his lonely hunter's cabin in the Rocky Mountains, were the three men, who covenanted together to be a church of Christ, and to walk in the way of His steps, as far as they could learn them from His Word. Mr. Hatch was chosen deacon. Mr. Moore desired the name to be "The Presbyterian Church of Willamette Falls." Being the oldest man, venerable and of strong convictions, the others yielded the name, though the mode of constituting the church was essentially Congregational and Scriptural, by the act and vote of the members.

Rev. Mr. Clarke visited the town at stated times for four years, preaching the Gospel, administering the ordinances, receiving members, and uniting with the

people in every Christian work, for he was a good man, and full of the spirit, though of frail body and broken health. Rev. Lewis Thompson preached a few times in 1847, and ordained Deacon Hatch, as an elder, as Congregationists do deacons, Acts 6: 6, June 21st. In 1848, Rev. G. H. Atkinson, with his wife, sent by the American Home Missionary Society to labor in Oregon, came to Oregon City, with little knowledge of what had been done by others there, and wholly unknown to them. He found the church increased to seven members, four males and three females, having services hardly once a month, but carrying on a Sabbath school in union with Rev. H. Johnson's Baptist Church. Deacon Hatch came four miles on foot, or with his ox team from his farm over the Clackamas River, with his wife and baby and two little children of the first wife, to superintend this pioneer Sunday school.

Those were primitive days, and the people with the primitive ways of early settlers had all the elastic buoyancy of youth, and the confident energy of sturdy pioneers. To follow the trail through the forest, ford the rivers, camp under the trees, build their log houses with puncheon floor, and chimneys of mud and sticks, to pack their sacks of flour, or sugar or coffee, or their nails, axes, saws, cotton or woolen goods, on their backs, or on their horses, half a dozen or a score of miles, was not deemed a very great hardship, but a real bonanza to get the goods and provisions.

The Gospel men of the time fell gracefully and heartily into the same habits. The Messrs. Lee, Shepherd, Frost, Wilson, Leslie, Parrish, Waller, and others of the M. E. Church, and Messrs. Whitman, Spaulding, Walker, Eells, Gray, Clarke, Smith, Griffin, Geiger,

Hinman, and others of the Congregational Church Mission, with wives and children, were adepts in traveling, and that with real comfort, though the sky was their canopy, and the frost and showers often wet their coverings. These people nearly all had crossed the plains, 2,000 miles, and the short journeys from settlement to settlement were merely pleasant trips and visits. The Baptist brethren, Johnson and Fisher, had come over the plains in 1847 (?), and entered upon the Gospel work here in the same earnest spirit and manner. The Methodist Church building, erected in 1842 (?), at Oregon City, the first on the Pacific Coast for Protestants, was occupied by Rev. David Leslie, as pastor of that congregation.

On June 23d, 1848, Rev. Mr. Atkinson preached morning and afternoon, in the South room of the house owned by Deacon Hatch, on the bank of the river, corner of Fourth and Water Streets, the North room being occupied by Judge S. S. White and family, late immigrants from Burlington or Port Madison, Iowa. The next week our ever faithful deacon, true to a deacon's historic mission, had horses ready to visit Brother Clarke, at his home on the West Tualatin Plains. We found him, as his habit was, fully engaged in a union camp-meeting, under the beautiful oaks of that vicinity, now known as Forest Grove. After this glad, as it was unexpected acquaintance, and after Brother Clarke's almost forcible introduction of the young Andover Theologue into the desk and work, among the veterans, Cornwall, Porter, Roberts, Braley, Johnson, Gibson, Geiger, Smith, Naylor, Hinman, and a host of others, warm-hearted Christian men and women, who preached the Gospel, free and healthful as the summer breezes from the Pacific, and full of cheer and gladness

as the morning sun rising over the dew-spangled prairies; it was mutually agreed that Brother Atkinson should take the Oregon City church, and Brother Clarke increase his appointments with his little church at West Tualatin. Within a few weeks Sabbath worship, morning and evening, and Sabbath school, were held in the hired room, known as the court room, on Main Street. Hiram Clarke, Esq., and M. H. Perrin, Esq., and a few others, ladies and gentlemen, had fitted it up with pulpit, desk and other furniture, and secured the rent for a year. An afternoon preaching service was held at Linn City, where Hon. Robert Moore lived, with his children, and also Hon. Samuel R. Thurston, our first delegate in Congress, a Dartmouth College class-mate of Mr. Atkinson's in 1839, though unknown to each other, after ten years separation.

The work of preaching thrice on Sabbath, compelled as it was by the growth of the two villages on opposite sides of the Willamette, and by the needs of that class in town, who, for various reasons, find the evening service more convenient for them, imposed very hard work on the young pastor, and such divided labors, as did not seem hopeful of immediate fruit and up-building of the church.

In September, the news of the gold mines in California had roused the pioneers to harness their teams, and break their road over the trackless mountains of Southern Oregon and Northern California, to the rich placers on the banks of the American Fork of the Sacramento. The little church, just beginning to gather fair congregations of attentive listeners, soon felt the loss of members and attendants. Rev. Wilson Blain, of the Associate Reformed Presbyterian Church, had arrived, and began to preach at Linn City. Brother

Robert Moore united with his church, forgetting to call for his letter, and made it necessary to erase his name from our roll. Brother Blain worked on a while, and at length moved to a larger field in Linn County, but our work continued with more or less regularity, chiefly in Oregon City, and the outlying settlements. In 1849, the name of the church was changed to the "First Congregational Church of Oregon City," by vote of eight for to one against it, of the nine members. A society was formed and incorporated by special act of the First Territorial Legislature, under the United States Government, with power to hold property. The lot on which the church building now stands was bought by the efforts of Hiram Clark, Esq., a young clerk, who came out from Boston as supercargo of the bark *Evelyn*, and had opened a store to sell the goods for the owners. The price, about two hundred and fifty dollars, was paid by himself and a few other friends. Lots given by Dr. McLaughlin for the church were too far up the hill to be available.

After two years of worship in rented rooms, compelled by the influx of United States troops to move from the court room to the basement of the house, now owned by Major Thomas Charman, thence to the South room of the G. Walling house, at the point of the bluff, near the church, kindly sub-rented by Mrs. S. S. White, at twelve dollars per month, for the use of our wandering ark, we were glad to enter our own present audience room, built at the cost of three thousand nine hundred dollars, without the front ten feet and tower. It was dedicated in August, 1850, Rev. J. H. Wilbur, of the Methodist Episcopal Church, Rev. H. Johnson, of the Baptist Church, and Rev. St. Michael Fackler, of the Episcopal Church, assisting in the services.

Rev. G. H. Atkinson preached the dedication sermon. The house was full on that Sabbath afternoon, and the audience much interested. Some of the members had never before witnessed the dedication of a house of worship, and this was the first formal one in Oregon, and, probably, on the coast, for Protestants. A heavy debt was on the pastor's hands. Only about one thousand six hundred dollars had been subscribed of the cost, about two thousand three hundred dollars to be paid. The lumber cost eighty dollars per thousand. Labor of carpenters was ten dollars per day. All the flooring, ceiling, weather-boarding and seats had to be planed and matched by hand. The front double doors, unpainted, cost fifty dollars, and the windows twenty-four dollars each. The blinds, imported from New York, cost eight dollars each, besides the hangings. The seats alone cost three hundred dollars. The painting was proportionally high. It devolved upon Mr. Atkinson, the acting pastor, to get all the subscriptions and collect them, to make all the bargains for bench timber, sound lumber, work, finishing and furnishing; to clear the lot of stumps and stones; to measure and stack the lumber; to carry brick and mortar for the chimney, and to borrow the money on his own credit, and see that the contractor, Mr. Welch, was promptly paid. The brethren and friends, for the most part, were in the gold mines, or in stores, or on farms, or abroad on their business trips or speculations.

The work was begun in prayer and faith that the Lord would provide. The members gathered into their own sanctuary in August, with hope that it would be the dawn of a new era of religious prosperity. Our evening expository lectures upon the Gospel of John, in the

winter of 1848-9, had proved a profitable series, enlisting increased attention to and study of the Bible, and it was hoped that a similar evening service would be soon revived; but the mania for gold digging that swept over the community annually, and the various business enterprises set on foot, with the unsettled and changing population, made it hard to place any set lessons or work in religious affairs.

An attempt was made to help pay for the pews by renting half of them for two or three years, at fifteen dollars to twenty dollars apiece, leaving the rest free. Three were rented, but one Sabbath morning a gentleman came in, and was taking a seat, when the renter whispered: "This is my pew." He tried a second with the same result. He then turned on his heel and went out, muttering: "I paid something for this church, but if they rent the seats, I won't come here any more," and he never has come, except to funerals, to this day. That was the end of pew renting; all the pews have been free to all comers ever since.

Much outside work was done during the building of the church. Preaching stations at the house of Robert Arthur, Esq., the elder, near Clear Creek, at the settlement near Phillip Foster's, at Clackamas City, at the house of James Barlow, on Boggs' prairie, on Baker and Marks' prairie, and at Linn City, were appointed and attended somewhat regularly as early as 1849 and '50. Frequent visits were made to Portland and Milwaukie, to preach on Sabbath, and begin to prepare for Christian work in those places. Lots were selected and secured for the Congregational Church in Portland in July, 1849, whereon their first house of worship was built, and where their second beautiful sanctuary now stands.

Education was a subject of early thought and care, and prayer, with the young pastor, and it gradually became so to the church and congregation. The commission given to Mr. Atkinson by the American Home Missionary Society, having the preaching of the Gospel as the prime object, included, also, Bible and tract distribution, and the establishment of schools, with a special commission from the Secretary of the American College Society, Rev. Theron Baldwin, "to establish an academy that should grow into a college." Accordingly, the first act done for this object was in July, 1848, to plan with Rev. Harvey Clarke to organize the Oregon Association of Ministers and Churches for council, with the immediate view to establishing such an academy with collegiate powers. The brethren, on call, met with the church at Oregon City in September, 1848, organized the association, and, after consultation, chose by vote a board of trustees for the academy, advising their incorporation. The friends in the church and congregation gave over one hundred dollars among the first donations to that institution, which was styled "Tualatin Academy," and which has become "Tualatin Academy and Pacific University." Deacon P. H. Hatch, a trustee, moved to Tualatin Plains, and for a while, as its agent, helped to erect the first hewed log house, and do other needful work for its success. Frequent were the visits of Rev. Mr. Atkinson, its secretary, from the beginning till now, on horse-back through the woods, in summer and winter, for the fifteen years of his first pastorate, to Tualatin Plains to attend the trustees' meetings, and to help Brother Clarke, its general agent and president of its board of trustees, until his death in March, 1858.

Early in 1849, a short time after General Joseph Lane arrived with a commission as Governor to establish the United States Territorial Government, the pastor of the church consulted with several citizens, among them Hon. George L. Curry, upon forming a school district and taking measures to establish a system of free schools. A public meeting was called in our room hired for worship. The subject was discussed, one prominent citizen, the town proprietor, arguing the right and duty of every man to educate his own children, as was done in Canada, his country, and the wrong of imposing taxes on one man to educate the children of another.

Instantly Mr. Smith, of Chehalem Valley, happening to be present, — he who had the vulgar soubriquet of "Blubber-mouth" — blurted out: "That's not the way we do in our country, doctor. In America, schools are free; we educate every child. That's the way we preserve our liberties."

The question was put, and the whole audience, which filled the room, voted aye, for free schools, with only two or three nays.

General Lane's message to the first Legislature in July, 1859, recommended the establishment of the system of free schools, which, with modifications, has been extending the blessings of public education into every settlement in Oregon, Washington and Idaho ever since.

The pastor of the Congregational Church was appointed the first school commissioner to district Clackamas County and encourage the establishment of free schools. He divided the whole country, as the law required, in 1850, from the Marion County line on the South, to the Columbia on the North, and from the Willamette River on the West to the summit of the

Cascade Mountains on the East, drawing an outline map for deposit and reference in the County Clerk's office. The law called for the districts, though some of them had not then one inhabitant. The later modified law calls for districts where the people need them.

The plan of a graded free school for the city was suggested in 1849, by the pastor of the Congregational Church, to several citizens and members. It was deemed too costly for our means, and, perhaps, premature. A plan for a female seminary was next suggested by him, and favorably received, especially by Governor George Abernathy, who pledged funds and his best counsel for the enterprise. Several gentlemen signified their willingness to become incorporated, as the trustees of such a school, among whom were Hon. George Abernathy, Hon. A. L. Lovejoy, Col. James Taylor, Hon. W. W. Buck, Rev. H. Johnson, Rev. Wilson Blain, Rev. G. H. Atkinson, and three or four others. They were incorporated by the first United States Territorial Legislature in September, 1849, by the name and style of the "President and Trustees of the Clackamas County Female Seminary." It devolved on Mr. Atkinson, who had been chosen secretary, to solicit and collect the subscriptions, which amounted in all to over four thousand dollars. Mr. Abernathy having given at first one thousand dollars, added to the gift five hundred dollars more. Several hundred dollars were given by the members and attendants at the Congregational Church. Dr. John McLaughlin generously gave the block on which the seminary now stands. Mr. Morrison, the architect, gave the drawing and plan of the building, with its partial arrangement for a family and boarding school. One bid to build and complete it was sixteen thousand dollars. It was finally let to

Messrs. Welch & Hanna, for eleven thousand dollars, but left incomplete May, 1851, at a cost of over ten thousand dollars, including seats and furniture. Mr. Abernathy loaned six hundred dollars to pay bills. The secretary had sent to Governor Slade, of Vermont, for teachers for the State, and five ladies arrived early in 1851, two of whom, Miss Lincoln from Portland, Maine, and Miss Smith, of New York, were employed at once to open the seminary. Members of the church and congregation shared in its trials and rejoiced in its progress as a foster child. In 1852, one of the teachers having engaged in a home school, which all the lady teachers were at length led to do, the debt being an added burden to the failure to keep teachers, Mr. Atkinson was allowed to go East for ten months to get teachers, and funds for this seminary and Tualatin Academy.

The church, meanwhile, was occupied by various ministers, among them Rev. Mr. Fackler, of the Episcopal Church. Deacon Hatch continued his faithful charge of the Sabbath school. Hiram Clarke, Esq., took on himself about one thousand seven hundred dollars of the church debt, and the pastor took the rest, leaving the property free.

With the new teachers, Professor E. D. Shattuck and wife, the seminary attained a high standing and a large measure of prosperity in 1853-4-5.

The church received new helpers in 1853, among others the families of Captain Ainsworth, Mr. Holbrook, Mr. Preston, Mr. Thomas Pope and Mr. Ferguson, which increased its efficiency very much, and which would have done more for it, and for the people, had not the Portland church, left in 1854 without a pastor, required

Mr. Atkinson a third or half the time to keep it alive. In 1854-5 our church enjoyed a revival and received about twenty new members.

The work at out-stations was revived and extended to three or four new places, visited mostly on week days, besides frequent trips to Portland, until Rev. P. B. Chamberlain arrived in 1856 or '57.

Work done in other places by the pastor left more for the few members in sustaining the Sabbath school, prayer meetings, and a sewing circle, which they did vigorously. Missionary efforts begun by Mrs. Atkinson with the young ladies' sewing circle in 1848, continued, in various ways, for fifteen years. Contributions were regularly made to the Bible Society, and to various Missionary Societies, and the subjects were as regularly presented from the pulpit and at the monthly concert of prayer for the conversion of the world to Christ.

In the few years before 1860, many families returned to the East, or moved to Portland, or other parts of the State. The town declined. Farming began to take the place of mining, and the prairie lands of the upper valleys drew away the new, as well as the earlier population. The civil war proved to be a divisive power, separating strong friends for a while.

In 1861 Rev. Mr. Atkinson was invited by the city school board to take charge of the seminary, which had at first been sold to the Methodist Church for its debt, and then repurchased by the city for a graded free school. He took it for one year, and with Mrs. Atkinson and Mr. Randall as assistants, established the grades on the usual plan, as far as the progress of the pupils would admit, meanwhile preaching regularly, as usual. School teaching for six terms aided him in

getting free from debt for the first time in fifteen years, but caused the exhaustion of energies. The change to the Portland church in part restored him.

His fifteenth anniversary sermon gave the following statistics: June 28, 1863, eighty-two names had been enrolled on the church record, seven of whom were members June 21, 1848. Thirty-seven of the members had been received on profession since 1848, and thirty-eight by letter. Twenty-four had been dismissed by letter, four had died, and six had been excluded. Forty-eight names were on the roll June 28, 1863, fifteen of whom were absent, leaving thirty-three to attend church. Of those, twelve of fourteen could with difficulty come to the meetings, or even communion seasons.

The contributions of the church and congregation to church building and repairs, improvements and current expenses for fifteen years were $9,624.79. Contributions for missions, Bible Society and Tract Society, $1,561. Subscriptions for salary of pastor for fifteen years, $4,073, averaging $271.53 per year. The average paid by the church and congregation for all religious purposes, for the fifteen years, was $1,043.92. The aid received by the church from the American Home Missionary, for salary of the pastor, was $7,600 during fourteen years, or $542.85 per year. No aid was asked or received of that society during the time that the pastor was employed in teaching. It will be seen that the people raised two dollars for religious purposes for every one invested here by the Missionary Society. During 1857-8 the front ten feet, with tower and bell, were added to the church building, at a cost of $1,000.

The mortuary statistics of the city, including a radius of two miles, for fifteen years, were one hundred.

fifty-five deaths, besides the thirty killed by the explosion of the *Gazelle*, an average of ten or twelve per year, or about one per cent. Eighty-four funerals were attended by the pastor, and sixty-three couples married in that time.

The church having suffered with the depression of the city, and the absence of the pastor, except on communion Sabbaths, had only its Sabbath school and weekly prayer meetings, until Rev. P. S. Knight became acting pastor from 1865 to 1867. It had dismissed some members, but had revived and grown from thirty-nine to fifty-one, under the earnest and faithful labors of Brother Knight, with fair prospects of steady further gain in members and usefulness. His call to Salem dampened the ardor of some of the friends, and put more work on others. Yet the Sabbath schools and prayer meetings were held regularly. Rev. E. Gerry became acting pastor in November, 1868, and continued four years, working faithfully in and out of the city, with the increasing respect and confidence of all classes, as an able and earnest minister of the Gospel. The church roll lost some names by dismissal and death, and added other names, leaving about forty-six on the list, when he returned to Vermont in November, 1872.

His departure recalled Rev. G. H. Atkinson, "General Missionary" of the American Home Missionary Society, to be again acting pastor from November, 1872, to the present date. Public worship has been held once or twice per month by the pastor, besides a term of reading of sermons by Professor Macrum. The prayer meetings have been held part of the time, and the Sabbath school regularly, while the members and congregation worshiped in other churches.

An increase of subscription was made for the pastor's support, under brethren Knight and Gerry, and a spirit of Christian benevolence has been shown in many ways during all these years. One feature of value to the honor of the Christian spirit of the place, was the union meetings held on communion days in 1863-4-5, when Rev. C. C. Stratton was pastor of the Methodist Episcopal Church. He and his congregation united with us in the ordinances in the morning, and we with them in the evening. The same union meetings were revived later, and made a special feature of the work between the Baptist, Methodist and Congregational Churches, in 1873-4-5, and especially in these early months, 1876.

The result has been large additions to all churches, and a marked growth in the nobler and more effective Christian qualities on part of the members of all the churches. Fifty-seven have been added to the Congregational Church, during the last three years, thirty-three of them on profession within the last month. Some have been dismissed, leaving on the list, March 1st, 1876, one hundred names.

We engaged in the service of our Lord in this Centennial year with new joy, and hope that greater triumphs of His grace may be seen. The classes of workers have been reduced to more system, and the calls for effort in various ways are better known. Our fellowship with other churches is without a discord, and our joy in their success in winning souls to Christ is heartfelt. It may be said that the community, the county and the State have felt the good done by this church during all these years in education, in morals, and in true religion.

It is due to the people to say in conclusion that they have manifested a growing interest in the welfare of the church, and at no period more than the present.

It is proper for the undersigned, who has for more than twenty years been its acting pastor, to acknowledge the manifold grace of God to himself and family, in our work and cordial fellowship with this church and people, from the first day until now, and to express a more profound faith and joy in the gospel, and in the growing kingdom of our Lord and Saviour Jesus Christ among us, and over our land, and in all the world.

THIRTIETH ANNIVERSARY OF THE FIRST CONGREGATIONAL CHURCH. — ADDRESS BY REV. HORACE LYMAN, THE FIRST PASTOR, ON "LAYING THE FOUNDATIONS" — ADDRESS BY REV. G. H. ATKINSON, D. D., THE THIRD PASTOR, ON "REARING THE STRUCTURE."

Notwithstanding the severe storm prevailing, a goodly audience gathered Sunday morning in the First Congregational Church to participate in the thirtieth anniversary services. On the platform were seated Rev. Horace Lyman, of Forest Grove, the first pastor of the church, Rev. G. H. Atkinson, D. D., the third pastor, and J. A. Cruzan, the present pastor. The opening services were conducted by J. A. Cruzan, at the close of which Rev. Horace Lyman read an interesting paper on "Laying the Foundations" of the church. In his introduction Mr. Lyman drew this picture of Portland in November of 1849, when he first saw it :

"A dense fir forest, trees huge and tall coming to the water's edge in the upper part of the site, with only a few open acres in the middle and lower part; two framed dwelling houses, one finished and one partially so; two or three framed stores, covered partially, but not finished; one framed school house, barely covered, with fifteen or twenty log and board huts and shanties. Huge logs and entire fallen trees lying around the comparatively open space; no streets passable for vehicles, except the water front; no sidewalks to keep the feet of pedestrians out of the November mud. This was all there was of the fair city you now see."

The only house possible to be secured by Mr. Lyman was one-third of a roughly covered stable, though not yet used as such. Exposure, overwork and many deprivations brought severe sickness upon Mr. Lyman. Notwithstanding these and other difficulties, Mr. Lyman, in addition to preaching regularly in Portland and at Milwaukie, in 1850, moved in the matter of a church building. No church had yet been organized, but a society was formed. On the site (the same occupied by the present edifice) was a dense fir forest, with trees more than two hundred feet high. These were felled, chopped,

burned and the lots graded by Mr. Lyman himself. In addition he was solicitor and collector of funds, treasurer and disburser, and building committee, all in one. But June 15th, 1851, a neat, comfortable church, thirty-two by forty-eight, was dedicated, with a debt of two thousand dollars, having cost seven thousand four hundred dollars. Dr. Atkinson preached the dedication sermon, and assisted the same day in the organization of a church of ten members, which voted unanimously to take the Congregational form of church order, and was known as the "First Congregational Church of Portland." One week later the Sunday school was organized, with W. P. Abrams as superintendent. The church thus started went on prosperously. Mr. Lyman served the church, as pastor, nearly five years. In the spring of 1854, a premature movement to form a Presbyterian Church so weakened the Congregational Church, that Mr. Lyman resigned and removed to Dallas, in Polk County, Oregon.

At the conclusion of Mr. Lyman's interesting address, Dr. Atkinson spoke as follows upon

REARING THE STRUCTURE.— Of this I am requested to speak, covering the time since Mr. Seymour left, till the present pastorate, May, 1854, to May, 1877 — twenty-three years.

This means more than building the house. It implies all that enters into the growth of the church. The church itself is the germ. Its idea is in its Greek name — the ecclesia — those called out, won and held by Christ. Our church began small, only ten in 1851. In 1854, as few. I recall Mrs. Strowbridge, Mr. and Mrs. H. M. Humphrey, Mrs. J. H. Couch, Mrs. Cardwell, Mrs. Corbett, Mrs. Skidmore, Mrs. Dryer, Deacon Sturtevant.

We had helpers from members of other churches. The Baptists, Presbyterians and Episcopalians worshiped with us, but they withdrew, one after another, to form their own churches. Few attended Sabbath services; fewer met and continued the Sabbath school. My home and work were at Oregon City. The church there had begun to grow, with the increase of congregations, and justly claimed all the pastor's time for local and out-station work. But it seemed best to divide, and leave that church to care for itself two Sabbaths a month, and give two to save this weak Portland church. That was free from debt. This was in debt two thousand dollars on its first house of worship. The way down was on horse-back; over trail — there was no wagon road — or by skiff or small steamboat, at the cost of two to four dollars per trip. Friends welcomed the minister. This was his only pay, except five hundred dollars per year salary from American Home Missionary Society. All were poor then. Fortune was only in bright prospects, but it was a hard fact to make and keep a home of comfort. The quickly won riches of miners

were often as quickly spent. Society was in chaos, yet slowly its elements were settling into form. Young business men of that period quietly and steadily pursued their chosen objects, whose industry, economy and faith are now rewarded with abundance and honor. Mere speculators appeared, and vanished with their own visions. The feeble in body or mind sank under the growing pressure of domestic and public cares. The vicious wasted away quickly in the fiery fever of their own passions. The erratic wandered back to the regions whence they came. The changeable were always as the shifting sand, driven by the last or strongest wind.

Such was the setting around this little company. It was a question whether they would hold together or abide in their place. In debt as a church, more than they all could pay, without a pastor, most of them ladies, not certain where or what their own homes would be; anxious for their husbands in the whirls of business of new social conditions, and for children whose future of good or evil would be stamped by the present. Their problem could only be solved by daily help from God. They resolved in prayer to hold up their church and continue their Sabbath school and prayer meetings, and also to ask the American Home Missionary Society to send them a minister, and aid them in his support. Two years passed in the vain effort to secure a man to come from the West or East to this small church and small place. My visits to preach, usually twice a month, with occasional preaching in Brother Humphrey's log house on Mount Zion, and to cheer the few who stood by the ark, were of use to "hold the fort," or, at least, to save the church property, then in danger, for the deacon resigned and returned to Rhode Island.

Late in 1856, Rev. P. B. Chamberlain and wife came, young and fresh for work, sent and supported at first by the American Home Missionary Society. Under his vigorous mind and hand the church revived; congregations grew in number and interest; the debt was paid and the pastor's salary increased, and promptly assumed and paid also. Those who had withdrawn to organize another church returned and united in this revived enterprise. Matters went on well four years or more, when whisperings and aversions began; then changes, and then withdrawal to form the Presbyterian Church, left this one small again. The pastor left, and for a year or more the few – about twenty — found supply for pulpit from week to week — the members in turn caring for the house. They continued Sabbath worship, Sabbath school and prayer meetings regularly. To the question: "Shall we disband?" they gave response, with individual and united resolve: "We will every one and all do more than ever to sustain our church under the guidance of our Lord. It is His church; it has been planted in His providence. It is needed for us,

for ours and for all this growing city. We must not — we cannot disband or leave this church of our choice and of our love." Such, in substance, was the firm purpose and action of its few members in 1862 — voiced by the first Mrs. Hurgren as clearly as by any one, not many months before she was called to her home above. It was a fit prelude of glad devotion to her Master's work here, to His joyful welcome there: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Decline had come to the town and to the church in Oregon City. Pastor and wife had taught a year more in the public school to eke out self-support and pay old debts. The civil war was in progress. The public pulse was at fever heat over the question of the Nation's life. Its every throb all through the East and West was felt here and along the whole Pacific. Resolve and action were a unit to preserve this region intact and to defend it against savages and sectionalism alike. Besides this the writer, doubtless with many others, was weighing the question whether duty most called to the Eastern frontiers, or to stand by these less threatened Western frontiers.

In this contest church and state were, by choice, not by compact, united as they ever must be when both are in peril.

The call from the Portland church in May, 1863, to become their settled pastor seemed to be the voice of God also, yet it was very hard to leave the home and church of fifteen years of toil, of joy and of hope — the birth-place of six children and the silent graves of three, the scene of many Christain counsels and prayers — severe trials of faith and love and of kind fellowship.

The little band here welcomed the pastor and his family, with hearty greeting and helping hands, and I assumed self-support after one year of help from the American Home Missionary Society. The current expenses were met by the Sabbath morning collections without loss of numbers, but with a slow, yet steady increase of the congregations. All services revived. Without sidewalks or gas lights the few faithful ones and many others came to the house of God in sunshine and rain, through dusty or muddy streets, ready every one, to do his or her work in the services of worship or Sabbath School or visitation or of missions, at home and abroad. The poor were sought out and helped, the hungry were fed, those in rags were clothed, the houseless found shelter, the orphan was cared for, the vicious and outcast were invited to a place of refuge. Liberal and constant were the outflow of gifts in private, even more than in public offering. Some members have especially met these calls of charity and hospitality with a promptness and costly self-sacrifice long continued.

There have been great trials of faith to pastors and people. With a growing city and a changing population, full of search and enterprise, the method and duty of church welfare and progress are usually less in mind than the plans of business, and the welfare of our homes and families. But to the trained and well taught disciple of Christ, the things of His kingdom are supreme, as they are most vital. His deepest conviction is that of the Psalmist: "If I forget thee, O Jerusalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

Such were the feelings and resolves with which our small but growing company met in the cramped vestry under the Northeast corner of the old church building, at the annual week of prayer. And when the six evenings had passed, and hardly one had requested prayer, or shown signs of new life, how promptly we voted to meet for another week, and then another, and then another, and even then another month, until two and part of a third month had been spent in prayer, and special visits and earnest appeals, in our own families and among wider circles of the people.

Thus it was that at the early communions of 1865 and 1866, we had the joy to receive many new members who have continued with us to this day.

The revivals of 1867 and 1874-5, came with more public union efforts joined with those continued in our own church meetings and plans. The strength and vigor of union meetings have always been in marked proportion to the faithfulness of the church in the use of its own means of grace.

Outside of our local home church, our members helped to sustain three mission schools, which have since, or soon will, become churches — two of them with houses of worship completed, out of debt except a few dollars. Beyond these, other churches have shared the gifts of this church, and its present sympathies extend and help new mission enterprises.

The growth of Portland in 1869 to 1872 called for a larger and better house of worship. After much counsel and prayer — the ladies' society having led in plans to secure two thousand dollars for furnishing — we began the present edifice in 1870, finished it and dedicated it in 1872, with cash and pledges which freed it from debt. It had cost twenty thousand dollars. Some of the pledges failed, and a debt of a few hundreds, with other new expenses, in a few years became two thousand dollars or more. The efforts to build had cost sacrifice; in some cases, four successive gifts or subscriptions, and the last debt hung more heavily, but it was also paid.

Rev. J. D. Eaton, who became pastor January 1, 1873, found a united church of one hundred and seven members on the roll, and

this new and beautiful house of worship, and an intelligent congregation. His pastorate of about four years was well sustained by his own earnest and scholarly sermons, and faithful work for the good of all classes and ages of the church, and congregation and community. In the efforts of all these pastors, equal credit is due to their wives, who have been helpers in their homes and among the people.

The results thus far noted may only foreshadow fruits more abundant, and harvests for the heavenly garner, of which we cannot here know the details or estimate the statistics. We may know that every true prayer, though only a whisper or a word, or a thought, even, reaches the ear of our Father in Heaven, enters into His counsels, and brings down to us some gifts, or love, or enfolds us anew in His protecting arms. We are assured that every deed for Christ — even the gift of a cup of water to a disciple for His sake, a look or a word of kindness to one of His weak and tired followers -- will not fail of His notice and reward.

But while every follower of Jesus is exposed to peculiar trials, and every church is beset with difficulties, there is in Christ its deep fountain of joy, and a hidden resource of strength, which gives calmness and the foretaste of peace and victory at last.

The key that unlocks these hid treasures, our Lord gives in his parting words: "Abide in me." A soul in union with Christ is a co-worker with God. It cannot know defeat, and it need not fear disaster. The fellowship of such souls in Christ, and with one another is the strongest force known on earth. It is the daily touch of the Almighty upon the secret springs of human life and conduct. It thrills the soul, fills the household, and penetrates society with its hallowed influence. Etherial as light, quick as thought, piercing as the electric flash, its divine energy holds human wills in control, stays the hand of violence, softens temper, assuages passion, disarms hatred, changes cruelty to tenderness, and becomes the benison of peace and good will on earth. Christ, in the most humble disciple and in the lowest home of earth, is such a power and benediction.

It is not much to believe and to say that such souls have here been in fellowship with Christ for many years past until now. Some of them have been called above. Songs of joy have burst forth in heaven from ministering angels and saints redeemed, over one, and another, and another, who have here repented and believed. Sweeter welcomes met those who entered the upper sanctuary than ever greeted them from human lips. Treasures of goodness and of grace laid up there have kindled joys in their hearts never known below.

Some of you recall the first Mrs. Humphrey, whose patient life of toil in and for her large family closed early, who may now know that

every child for whom she prayed, and whom she devoted to God, has entered in covenant with Christ. Mrs. Skidmore, whose life of labor and trial was made sweeter by Christain devotion, has long since found her home of rest. The first Mrs. Corbett passed early from the joys of her home below, and the zealous work for Christ here, to her reward in the house not made with hands.

Of the earlier members, Andrew Hurgren, one of the most devoted, helpful, zealous and liberal, passed suddenly from us to that world which has no losses, or pains, or gloom, but which is full of the light of God.

Of the later ones who came and dwelt and labored with us a while were Dr. Bodman and wife, but soon their earthly journey ended and they went up higher to be forever where none will say, "I am sick."

Mrs. Dryer, who failed not to do her part in Christian service, now unites with the throng of worshipers there. Deacon W. P. Abrams, ever active and beloved, full of cheer for children and for enterprises for good, let his mantle fall upon another, and entered the courts of glory, to share the fruits of a life full of good works. Mrs. Strowbridge lingered longer with and for her large family, leaving a legacy of faith and prayer and patience, and at length passed away in the full hope of an abundant entrance into Heaven. Mrs. Glenn, weary and faint in the midst of cares and Christian work, laid down life's burden and entered the Heavenly rest. Many others who walked with us have gone to be forever with the Lord. Their works in and for this church and people will follow them.

1. The first lesson of this review is that love and devotion to Christ, with personal liberty and responsibility in his service, the union of believers in essentials and freedom of choice in non-essentials, constitute the true elements of church usefulness, growth and power.

2. That these qualities are the substance of Christ's kingdom on earth, and that his blessing attends, and it may be expected to attend such congregations of believers in every place.

3. That such self-governing companies of Christians are not divisive or sectarian, but united like the followers of Christ of the first centuries for the most convenient and effective service.

4. That the voluntary union of individuals — men, women and children, in Christian fellowship and service is the strongest bond, and the surest agency to extend the Gospel.

5. That in such Christian fellowship, woman is a welcomed and honored co-worker, and is often dignified with the most important services, as in the words of Paul: "Help those women who labored with me in the Gospel."

6. That the charge sometimes made that such congregation of Christians have no cohesion and no strength for the conflicts of the Lord's kingdom, but must fall in pieces in the day of trial, is found untrue, in fact; as the charge of monarchists and oligarchs that our republic has no cohesion or strength, and must fall apart into several independent ones, that will destroy each other, has proved untrue. Our church union is of the same free, voluntary kind as our National union, and is found in history to have been its germ.

7. That the open Bible, the indwelling spirit, the freedom of souls in their loyalty to Christ, and to each other, are the watchwords of His hosts as they go into all the world to preach His Gospel.

8. That our success has been in proportion as we have seen and held these principles, and our failures have come from their neglect.

9. That we may hope for greater results in the future, under this clearer light and with the courage of these convictions.

Mr. Cruzan spoke very briefly of the present pastorate. The church, when he was called to its pulpit, four years ago in April, had an actual membership of one hundred sixty-five; it now numbers two hundred sixty, is well organized, united and zealous in Christ's cause.

The evening hour was given up to a continuance of the commemorative services, the theme being "Congregationalism and its work in this new Northwest." Interesting addresses were made by Revs. Cruzan, Lyman and Atkinson.

CHAPTER XII.

ON CONGREGATIONALISM.

A Discourse by Dr. Atkinson on Congregational Polity.

CONGREGATIONAL POLITY — ITS SCRIPTURAL AUTHORITY AND ADVANTAGES — AUTHORITY.

IT is commonly said that our Lord and Saviour gave no direction as to church polity. It is also admitted that if He has left any word or sign of Hiswill on the subject, that word or sign would not be only the highest authority, but the wisest method of arranging the affairs of His church on earth. It is also inferred that the government or management of His church, or

kingdom on earth, is not only important in the nature of things, but essential to the welfare of every community, secular or religious. The higher the aims, and the nobler the character of a company of people, the more sacred must, or should, their polity be. If the religious teachings of Jesus of Nazareth are the purest and most ennobling to the human soul, and if the truth and righteousness of His people are the best exhibits of human character known on earth, then in the management of their spiritual, social and material interests, their welfare must be the supreme care of their Lord and their Saviour. The scope of Paul's words (Rom. 5:10) include this ideal provision of sovereign grace: "For, if, when we were enemies, we were reconciled to God, by the death of His son, much more, being reconciled, we shall be saved by His life." The greater includes the assurance of all lesser gifts of salvation.

Suppose a Disciple of Jesus to be intrusted with great distinction and a high degree of power, he will be tempted to vainglory, and an arbitrary use of that power. His ambition will be liable to control his judgment. In his zeal to enforce his authority, injustice and cruelty will assume the place of self-control and a kindly forbearance. The Saviour saw such qualities in the Pharisees and other religious rulers. He daily suffered their hostility, and often escaped their stoning by flight. In the name of religion and divine law, they persecuted Him, until they caused His death on the cross, because they held the church power to do it. Among His last forewarnings to them, on the night of His betrayal, He said (John 15:20): "Remember the word that I said unto you, the servant is not greater than his Lord. If they have persecuted

ıe, they will also persecute you. If they have kept ıy saying, they will keep yours also. But these things ⁊ill they do unto you for my name's sake, because they :now not Him that sent me." xxx 15:1-2: "These hings have I spoken unto you, that ye should not be ›ffended (stumbled). They shall put you out of the ›ynagogues; yea, the time cometh, that whosoever ɛilleth you will think that he doeth God service. ƺd. And these things will they do unto you, because hey have not known the Father, nor me."

In other words, these religious Pharisees, and scribes, ınd rulers, will persecute me to death, and they will do he same to you, when I am gone, because they have he religious or church power to do it. Give a bad nan power, and he will be a tyrant. Give a partly bad nan power, and he will be in part a tyrant. Give an ınperfect man power, and he will exercise it according :o the manner and measure of his imperfectness. This s human nature. This was the human nature which Jesus met and suffered from those religious officials, whose blindness and ignorance, He, on some occasions, ɛindly exposed, and at other times, their willful ıypocrisy. Had they not stood in fear of the people, who heard Him gladly, they would have put Him to leath when He first cleansed the temple, or within the irst year of His ministry, as Herod did John, His herald ınd forerunner. Because they had the power, they did ıll this in the guise of religion, to do God's service, as they professed and claimed.

Such were the object lessons among His own people, seen in every village and city of Israel. He came to His own, and His own received Him not, but despised and rejected Him, and led Him as a lamb to slaughter.

Can any one suppose that Jesus would gather companies of religious people about Him, and establish churches, or cause them to be established, and fail to guard them against these dangers? Would He neglect this part of teaching, or would he forewarn them? Would He cultivate their ambition, or repress it? Would He put the strongest guards upon their integrity, and none upon their safety, within their own body, as well as from without? Would He die for their salvation, and yet clothe their imperfectness with the powers of usurpation and tyranny? Would He reconcile them to God, and leave them to be the prey of sinful men? Or did He give ample warnings, and set up the signals at every point of danger? Did He give false alarms, or an honest reason for every note of peril? What could be a more gracious or complete lesson than His words (Mark 10:37) at the time of the plea of Zebedee's wife: "Grant that these, my two sons, may sit, one on thy right hand, and one on thy left hand, in thy glory, *i. e.*, in thy kingdom." But Jesus said unto them: "Ye know not what ye ask; can ye drink of the cup that I drank of, and be baptized with the baptism that I am baptized with?" And they said: "We can." And Jesus said unto them: "Ye shall indeed drink of the cup that I drank of; and with the baptism that I am baptized withal shall ye be baptized. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared." And when the two heard it, they were much displeased with Jesus and John. But Jesus called them unto Him, and saith unto them: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it

not be among you; but whosoever shall be great among you shall be your minister (diakonos, deacon, servant). And whosoever of you will be chiefest (first in rank) shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." What an example was this of His church polity! Here were two ambitious disciples, planning for the highest offices in His kingdom, enlisting their mother to make the plea for them! Here were the other ten displeased and excited over the ambitious greed of James and John. Here was the Master, turning the thought of the two ambitious ones to the baptism of fiery trials, through which their lives must be passed, and calling the ten to make the habit of lordship among the nations of Gentiles, with the sharp words: "It shall not be so among you. In your company there shall be no lordship; no exalting one above another; no cultivation or allowance of this spirit among my followers. Ye are all brethren. If one wishes to be great, he shall be your servant, and if he craves the first, or highest office, he shall take the lowest place of service, even as I, the Son of Man, have not come to be served, but to serve, even in the humblest way." This was an example for the twelve, and a type of the polity to be accepted and adopted by all the companies of His Disciples in whatever place they should thereafter be gathered. Rev. Albert Barnes makes the following fine comment on the same passage in Matt. 20:20-28: "You know that such honors are customary among nations. The kings of the earth raise their favorites to posts of trust and power. They give authority to some over others. But my kingdom is established in a different manner. There are to be no ranks; no places of dominion. All

are to be on a level. The rich, the poor, the learned, the unlearned, the bond, the free, are to be equal. He will be the most distinguished that shows most humility, the deepest sense of his unworthiness, and the most earnest desire to promote the welfare of his brethren." Very soon, James, the brother of John, was slain by Herod, and thus passed through the Baptism of Christ. Paul gives its contrasts, Romans, 8:17-18: "And if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." And again, 2 Cor. 1-7: "And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation."

John, once the ambitious, now banished to Patmos for the testimony of Christ, writes, Rev. 1:7: "I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ." No lordship here! No glory of men! No ambition for high place! Only the fellowship of suffering in the service of their common Lord.

This simple case is enough to show that the Saviour established the policy of equality in rank, in service, and in suffering, among the Apostles at the first, as an example for "all who should believe on Him through their word." He repressed all ambitition for lordship, by the toil of service and the fire of suffering for His cause.

Another marked example and lesson of the policy of our Lord's kingdom occurs in Matthew, 18:1-18; Mark, 9:33-41; Luke, 9:46-48: "At the same time came the Disciples unto Jesus, saying: Who is the greatest in the Kingdom of Heaven?" This was the same question of lordship, rule, authority, the ambition for distinction and power, so common to the human heart. They had been disputing by the way, (as both Mark and Luke record in their ninth chapter) — who should be the greatest. It raised the question again of the church policy of Christ. The word church means only an assembly, or company or congregation of people drawn together, for a special purpose, like a sheriff's summons, or the call of a leader. Such were the learners, who gathered at the call of Jesus of Nazareth; at first a few, a dozen, then many, seventy, then five hundred, who remained with him as brethren.

To this question of the Disciples: "Who is the greatest in the Kingdom of Heaven?" he answered, first by calling a little child and setting him in the midst of them, and then said: "Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven." This child represents one of my disciples or learners. The child is weak and ignorant, needing constant care, watching and help. It is liable to stumble and fall, and be injured and made a great sufferer, even by neglect and much more by evil intent. The guilt of such neglect or positive injury merits the severest punishment, even drowning in the depth of the sea, held down by the great mill stone tied about his neck. Such judgment your courts pronounce against him who causes a little child to stumble, and fall and be made a sufferer. Such is the value of a little child's life and welfare. It is of the highest

importance. It ranks above business, or pleasure, or honor, or power. These must all yield when a little child's life and well-being are at stake.

Even so, in my kingdom, he who humbles himself with a sense of his sins; his weakness under temptation; his liability to stumble and fall into old habits of sin, or new ones, and thus injure his own soul and cause bitter condemnation, and the stings of remorse becoming a disgrace to his profession, dishonoring both the Kingdom of Heaven and its King, such a disciple's restoration and spiritual life are of more value than the highest places of power, and the sweetest pleasures of ambition. He is the greatest in the Kingdom of Heaven. He is its most helpless little child. He is the bruised reed, which must not be broken. His flickering spiritual life is like the smoking flax, that must not be quenched; but gently kindled into flame. He must have the welcome and the care, which you give to feeble infancy and toddling steps. In body, you are stalwart men, able to carry heavy loads; to toil all night fishing and catch nothing; to tramp all day in storm or sunshine without food. You are robust and full of courage for the physical battle of life. Some of you are mature men, tinged with the gravity of experience and wisdom. But in spiritual life, you are weak; ready to stumble and fall into the sin that most easily besets you. One of you will betray me to my persecutors for the paltry sum of thirty pieces of silver. Covetousness has made him an idolator. Money is his god and has already doomed him. Another of you will deny me thrice with oaths, through fear to confess me in the presence of the servant girl and attendants about Pilate's judgment hall. All of you will forsake me and flee, when I shall be in most need of your sympathy

and help. You are the little children in my kingdom needing to be watched lest you stumble, and to be lifted up when you fall. Peter asks: "How often shall my brother sin and I forgive him? Seven times?" I reply: "Until seventy times seven, or a number without limit, as you would lift up a stumbling and falling and bruised child, until it gains strength and knowledge to walk safely. Your weakness, instability and danger of wrong-doing represent the people who follow me. You and they are the lost, whom I came to save. As I have watched and ministered unto you, so your work is to watch over and minister unto them with the sympathy and tenderness of brethren. The Kingdom of Heaven is not an arena for the strifes of the ambitious or the lordship of those who love authority. Yours is to be a life of tender and merciful ministries among brethren, equally with yourselves, in need of sympathy and help.

ITS DIGNITY.—Value is estimated by cost. The value of a soul in the Kingdom of God takes the quality of the kingdom. An American citizen shares the dignity of this great Republic. Its power is pledged for his safety. Its resources and strength are enlisted for his well-being. Its agents are employed in these ministries. A citizen in the Kingdom of Heaven enlists the honor, power and Divine agencies for his welfare. Whoever causes them to stumble, or suffer, challenges that kingdom — better lose hand, or foot, or eye, than cause one of these little ones to be despised. Their angels, said Jesus, do always behold the face of my Father, which is in Heaven. Their highest honor and joy are to minister to these little ones, who shall be heirs of salvation.

It is not the will of your Heavenly Father that one of these little ones, who believe in me, shall perish.

Angels guard them. God graciously listens to their prayers, and adopts them as His own. What distinction can so exalt the human ministry as to share with the Divine? Ye are co-workers with God in the salvation of His people. The investment of authority is in the assembly of believers. If an offense occurs, seek the offender alone, and be reconciled, or take one or two witnesses of your number and settle it. If this fails, tell it to your whole company or congregation of believers. If this fails, let the offender drop out of your company. The decision of the whole company is final. They know the whole case. They deal most fairly. They are the interested body. Their welfare is at stake. What affects them affects the cause of God in their hands. "Whatsoever ye shall bind on earth shall be bound in Heaven." Your action touches God's throne. This summary made by the Lord Jesus outlines the polity of every church of Christ. We are to keep in mind that the Greek word, translated "church," means, simply, first an assembly or congregation of people called out for an object. It is a religious assembly called out for worship. As a Christian assembly or congregation, it is one composed of His true disciples — learners — believers. Its name is designated by its place of meeting. As the church or congregation of believers at Jerusalem, or at Antioch, or at Ephesus, or Philippi, or Berea, or Corinth, or Rome.

Paul wrote (in Romans 16th): "I commend unto you Phebe, our sister, which is a servant — a deaconess — of the church congregation of believers, which is at Cenchrea. Greet Priscilla and Aquila, my helpers in Christ Jesus. Who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches — congregations of believers — of the

Gentiles. Likewise greet the church or congregation that is in their house." These cases show that congregations of believers in Jesus were independent of each other, yet banded in sympathy and helpfulness.

PRACTICAL METHODS.— In harmony with the mind of Jesus, to care for the flock, their first act, after his ascension, was to assemble in the upper room at Jerusalem for prayer, waiting, at His command, for the promised presence and power of the Holy Spirit. At Peter's suggestion, these, the congregation of one hundred twenty, chose or set forth two men, who had an equal vote, to fill the vacant Apostleship of Judas.

This office the Apostle did not assume to fill, but referred it to their whole company. A few days later, when complaint was made that their widows were neglected in the daily ministration of food, the Apostles referred this matter also to the increased multitude of believers, asking them to choose seven deacons, men full of the Holy Spirit, of good report, whom they might appoint over this business. Very soon, these men not only served tables, but preached the Gospel with power, which aroused Jewish persecution, and led to the death of Stephen. With the same choice of the company of believers, Saul and Barnabas went as delegates from the church at Antioch to the church at Jerusalem, to seek advice about receiving Gentile believers without circumcision. The same church sent the same men as missionaries to other Gentile provinces to preach the Gospel.

Paul's letters and those of other Apostles were addressed to the saints and faithful brethren in Christ at Rome, at Corinth, at Ephesus, Colosse, Philippi, and many other places, not to officials and dignitaries of the churches. The substance of these letters were to guide

and help them as fellow-laborers, not as rulers of the churches. While stating the truth and will of Christ, no where do they assume control or dictation. The autonomy of each local body of believers was preserved. The respect for the local churches was in accord with the lessons of Christ, in Matthew 18th.

OFFICIAL NAMES OR TITLES. — The word Apostle simply meant a messenger; a Gospel messenger. The word Minister meant a servant of the church. The word Bishop means an overseer. The word Presbyter or Elder means one of the older persons, chosen by the congregation of believers, to teach or preach, or do some service for them, which he was fitted to do. In the passage: "They ordained them elders in every city;" the fact stated was, they chose or elected these officers, by hand votes of all the company. When Paul speaks of the laying on of the hands of the elders, he means to designate the officers, and pray for God's blessing upon them. The multitude of church officials, of later ages, have not been of Divine choice, but of human invention — King craft and state craft. As the churches have grown strong and numerous, the policy of Gentile rulers has been to ally them as a factor to strengthen the state, nursing human ambition, and inducing arbitrary government and tyranny, where our Lord established freedom and mutual sympathy and helpfulness between all believers. Human schemes exalt the body of the mass of persons. The Saviour exalted every individual believer to secure his personal salvation. It is common in the world to talk of the church as a unit. The Apostles wrote of the churches as individual units. The former plead for the union of all these fragments; Jesus prayed that they all may be one, as thou Father, art in me and I in thee, that they may be one in us.

The human idea is to solidify the heterogeneous mass as a conglomerate. The Divine ideal is to bring every soul into perfect fellowship with the Father and the Son, and thus lift up the human race into the Divine likeness.

SIMPLEST METHOD.— It is easy to see that the spiritual life and growth of the individual soul is the most effective. Our Lord's words: "I am the vine, ye are the branches. He that abideth in me and I in him, shall bear much fruit," is the distinct and personal polity of His church and of His Kingdom. It assures individual liberty and responsibility, as the ground of duty; it gives full play to all the mental and moral power and usefulness, of which one is conscious. It promotes Christian enterprise, and gives promise of the most rapid and universal extention of our Lord's Kingdom. It is the clearest and simplest solvent of soul bondage, and the most brilliant banner of hope to heathen nations. Its victories include the family and community by the same law that ennobles the individual soul. Its origin is divine, and its outcome must at length be universal. The human ideal falls far short of the divine. The State Church of England or of Scotland, do not comprise God's Kingdom in either of those countries, but his spiritual hosts comprise all true believers within those churches, and all in every other church. Jesus said: "Call no man your master, for one is your master, even Christ, and ye all are brethren;" again: "I am the vine and ye are the branches. He that abideth in me and I in him, shall bear much fruit;" again: "As thou Father art in me and I in thee, I pray that they all may be one in us."

CHAPTER XIII.

A DISCOURSE AND AN ADDRESS.

A Discourse by Dr. Atkinson Before the Grand Army of the Republic — An Impromptu Address on the Occasion of the Death of General Grant.

MEMORIAL DISCOURSE BEFORE GRAND ARMY OF THE REPUBLIC AT OREGON CITY, MAY 28, 1882, BY REV. G. H. ATKINSON — A LESSON OF HISTORY.

MATTHEW 10:34-39: "Think not that I came to send peace on the earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life, for my sake, shall find it."

THE IRREPRESSIBLE CONFLICT. — These are strange words from the Prince of Peace, yet it has been said that Christianity is chargeable with a large part of the mass of which history makes record. In one view of the subject, the charge seems plausible, but any fair statement of facts will show that true Christianity does not begin war or strife. The conflict which attends it is begun by its foes. When Jesus did mighty works, and taught the great truths of His Kingdom, the rulers and teachers of the time resisted Him, charged Him with casting out devils by Beelzebub, the Prince of Devils; called Him a blasphemer; persecuted Him unto

death, and pursued His Disciples with relentless cruelty, with stripes, imprisonment, fire and sword. They were disturbers of the peace, not He. They drew the sword, not He. They exclaimed: "Such a fellow is not fit to live," and planned to slay Him; but He did only good, and plotted no injury or evil. They cried out: "Crucify Him," not He them. The conflict was irrepressible, but His weapon was truth; theirs, the sword.

Pliny, the Roman historian, being Governor of Bithynia, wrote Trajan, the Roman Emperor, probably about the year 106-7, soon after the death of the Apostle John: "This has been my method with respect to those who were brought before me as Christians: I asked them if they were Christians. If they plead guilty, I interrogated them twice afresh, with menace of capital punishment. In case of obstinate perseverence, I ordered them to be executed. For of this, I had no doubt, whatever was the nature of their religion, that a sullen and obstinate inflexibility called for the vengeance of the magistrate." This was the account which they gave of the nature of their religion: "That they were accustomed on a stated day, to meet before daylight, to repeat among themselves a hymn to Christ, as to a god, and to bind themselves by an oath, with an obligation of not committing any wickedness; but on the contrary, of abstaining from thefts, robberies and adulteries, also of not violating their promise, or denying a pledge; after which it was their custom to separate, and to meet again at a promiscuous, harmless meal, from which last practice they desisted after the publication of my edict, in which, agreeable to your orders, I forbade any societies of this sort, on which account I judged it the

more necessary to inquire by torture, from two females, who were said to be deaconesses, what is the real truth, but nothing could I collect, except a depraved and excessive superstition." "Many persons are informed against, of every age, and of both sexes, and more still will be in the same situation." Thus union to Christ, and virtue to truth, in the first century, roused the wrath of Pagan priests, and caused the Roman Emperor, Trajan, to strike them down with the sword. The historian, Milner, relates that in the fourth century the Emperor, Diocletian, sent letters to Palestine, commanding all men, without exception, to sacrifice to the gods. At Gaza, Timotheus, who refused after many sufferings, was consumed by slow fire; Agapius and Thecia were condemned to wild beasts. At no time since the beginning of Christianity was so systematical and so labored an effort made to extinguish the Gospel of Christ. A considerable part of Roman jurisprudence was now employed on this subject. After the Constantines, Julius revived these persecutions. It was the Jewish court that first took the sword against Jesus Christ of Nazareth, and then the Roman imperial power seized the same sword to slay His Disciples, and to blot out His name. It was, indeed, an irrepressible conflict. It was a war against His principles. It was a war by foes upon the just teachings of Christ. It forbade Disciples to speak in His name. It compelled them to hide from betrayers and murderers, and worship in caves at early dawn or midnight. It drove them from their homes, their business and their native land. It put spies into their families, and turned husbands against wives, and children against parents, and friends into foes. A few years ago, in an Eastern hamlet, a wife became a Christian, but the husband refused his

house, his door yard, even his barn, and every spot on his farm for preaching and baptism, and then said to her: "If you become a Christian, you shall never enter my house again." It was the old war of centuries revived, and the sword lifted up to slay.

There is in the forty-fifth Psalm, this prophecy respecting Christ: "Thy throne, Oh God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom." Yet, the idea of His Kingdom was an offence to all other rulers. The sceptre of righteousness is an offence to all the unrighteous. He well knew how the sword would be thrust into His own side, and how it would cut down His followers. None are so bitter and so fierce, as those who have power and who rule unrighteously. But the Banner of the Lord Jesus Christ, inscribed with righteousness, over all the earth, has been lifted up not to fall. Motley, in his preface, gives this splendid testimony to the defense of liberty three hundred years ago, to the history: "The rise of the Dutch Republic must ever be regarded as one of the leading events of modern times. Itself an organized protest against ecclesiastical tyranny and universal empire, the Republic guarded with sagacity, at many critical points in the world's history, that balance of power, which, among civilized states, ought always be identical with the scales of divine justice. The splendid empire of Charles the Vth, was erected on the grave of liberty. It is a consolation to those who have hope in humanity to watch, under the reign of his successor, the gradual, but triumphant resurrection of the spirit over which the sepulchre had so long been sealed. From the hand-breadth of territory, called the Province of Holland (Hollowland), rises a power, which waged eighty years warfare with the most potent empire upon

earth, and which, during the progress of the struggle, becoming a mighty state, and binding about its own slender form a zone of the richest possessions of earth, from pole to tropic, finally dictates its decrees to the Empire of Charles. "So much is each individual state but a member of one great international commonwealth, and so close is the relationship between the whole human family that it is impossible for a nation, even while struggling for itself, not to acquire something for all mankind. The maintenance of the right by the little Provinces of Holland and Zealand in the sixteenth, by Holland and England united in the seventeenth, and by the United States of America in the eighteenth centuries, forms but a single chapter in the great volume of human fate; for the so-called revolutions in Holland, England and America are all links of one chain."

These are the words of a practical historian, whose pages are brilliant with illustrations of heroic struggles for the rights of man, and with that liberty of conscience so often recognized and enforced by the Lord Jesus Christ.

Centuries of leavening the Western nations with the Gospel had brought great populations in Central, Western and Northern Europe to clearly see and firmly hold the truths of Christ. The Bible had been their educator. The Words of Jesus had been their maxims! Their convictions were deep; their faith was strong; their love for His truth nerved their arm for its defense; their courage rose with danger, and when the imperial edicts of Charles Vth and his son Philip, forbade their worship and trampled with rude soldiers upon their sacred rights, they rose in self-defiance with a self-sacrifice, that gave property and life itself for freedom.

The sword struck Holland, Switzerland, Germany, Sweden, Denmark and Great Britain, because the Bible, translated by Wycklif and Luther, and other compeers, had compelled them to protest against the false teachings and cruel maxims and relentless persecutions of papal tyrants. It was war in the first centuries against individuals, against Jesus and His Disciples. It had come in the fifteenth, sixteenth, seventeenth and eighteenth centuries, to be a war against Christian Provinces for none of the States of Holland, or Germany, or Scandinavia, or Great Britain were then regarded as more than mere provinces of the Spanish Empire of Charles Vth and Philip IId. It was the attempt for eighty years to crush out the little States that finally built up the Dutch Republic for a mighty bulwark against tyranny, as their sand dunes were built up to beat back the stormy billows of the Northern Ocean. It was the havoc of the thirty years' war among the German Provinces to suppress the rights to worship God according to the dictates of their own consciences. Peterson says: "By the treaty of Augsburg, A. D. 1555, it was left to each State to prescribe the form of worship with its own boundaries, and all subjects were allowed to move from their own States in which their worship was forbidden, to those in which it was not." But the treaty failed, even in principle, to settle the many social and political questions involved in the religious controversy. Alarmed by the violence and arbitrariness of the Emperor's measures the Protestant Princess of the German Empire formed the Evangelical Union at Ahausen, a Monastery in the Margraviate of Anspach, Franconia, May 4th, 1608, under the lead of the elector Palatine, Frederick IVth, and as a counterbalance, the Roman Catholic Princess formed the next

year (July 10th, 1609), the Holy League at Munich, and under the leadership of Maximillian, Duke of Bavaria. Thus the materials of a great conflagration were ready, only the spark was wanting, and so far all the points at issue were purely religious or of religious origin. On one side, during the whole struggle, stood Austria, supported by Spain and Bavaria; on the other side, first Bohemia and the Palatinate, next a combination of North German Princess, under the leadership of Denmark; then Sweden, and finally Sweden and France. Ferdinand, of Styria, who had been educated by the Jesuits, and was a fanatic, had made an oath while still a young man, to extirpate Protestantism, and was appointed heir of the Empire by Matthias, was crowned in 1617. His harshness lighted the match. May 23d, 1618, the war begun. (In 1646 over one hundred villages were burned in Bavaria and the inhabitants driven away.) Cities were pillaged and burned; provinces were wasted and hundreds of thousands of men were slain. Finally, Austria was exhausted. At the treaty of West Wesphalia, in 1648, the Emperor lost his authority as head of the German Empire; Holland and Switzerland were declared independent; Alsace was given to France; Pomerania to Sweden; the freedom of religious worship was settled on the basis of the rights of conscience." The enemies of religious freedom took the sword to destroy it, and failed. But while the liberties of the Netherlands were in the throes of conflict, says Motley, William the Silent, Prince of Orange, their great leader and defender had been murdered, July 10th, 1584. The ban of the Pope and the offered gold of the King had accomplished a victory greater than any yet achieved by the armies of Spain, brilliant as had been their triumph

on the blood-stained soil of the Netherlands. Mr. Motley, adds: "The industrious Philip, safe in the tranquil depths of the Escurial, saying his prayers three times a day, with exemplary regularity, had just sent three bullets through the body of William the Silent, at his dining room door in Delft." "Had it been done two years earlier," observed the patient old man, "much trouble might have spared me, but 'tis better late than never."

Sir Edward Stafford, the English Envoy in Paris, wrote to his government as soon as the news of the murder reached him, that according to his information out of the Spanish minister's own house, "the same practice that had been executed upon the Prince of Orange, there were practisers, more than two or three, about to execute upon Her Majesty, Queen Elizabeth."

Plant the truth of Christ in any heart, or in any kingdom like England, and the enemies of that truth will take the sword to slay the possessors and defenders of that truthful teaching of Christ. This was His meaning in our text. Hear the historian, Motley's further record of the events of 1584, three centuries ago, in the Netherlands: "Invisible as the grand lama of Thibet, clothed with power as extensive and absolute as had ever been wielded by the most Imperial Cæsar, Philip the Prudent, as he grew older and feebler in body and mind, became more ambitious of power, more eager to put to death every human creature, whether annointed monarch or humble artisan, that defended the Protestant heresy, or opposed his progress to universal empire." "The Holy League," said Driplessis Mouny, one of the noblest characters of the age, "has destined us all to the same sacrifice."

The Netherland revolt had, therefore, assumed world-wide proportions. The dividing line ran through every state, city, and almost every family. It was liberty of conscience. The words of Jesus were prophesies of those bloody scenes. The age of Philip IId was also the age of William of Orange and his four brethren, of Sainte Aldegonde, of Olden Barneveldt, and Calvin, Walsingham, Sidney, Raleigh, Queen Elizabeth, of Michael Montaigue and William Shakespeare. It was not an age of blindness, but of glorious light. The open contest was between the seven meagre provinces upon the sand banks of the North Sea, and the great Spanish Empire — a million and a half of souls against the autocrat of a third part of the known world. The contest seemed as desperate as the cause was certainly sacred. It is the story of a great combat between despotism, sacerdotal and regal, and the spirit of rational human liberty.

I need not recite to you this morning the story of the same conflicts later in England, and Scotland, and America, for the truth of Christ and liberty of conscience and self-government; how the covenanters of Scotland were hunted with sword and fire, and driven into their mountains for safety; how the Puritan of England was stricken down with sword, imprisoned, or compelled to flee to America for refuge; how the defenders of conscience, themselves, also became abettors of tyranny and oppression. How hard, yea, impossible it was to admit slaves, as our fathers did, and yet be free themselves. Power is selfish, grasping, intolerant and cruel. The spirit and teachings of Jesus Christ are always gentle, merciful, full of light, and hope, and cheer, for every human soul. They show pity to the poor, visit the prison, heal the sick, relieve

those in distress, break the bonds of the slave, lift up man, whatever his race or color, and proclaim glad tidings from Heaven to every human being. Received into the hearts of our people, systems of oppression and slavery, entrenched in the customs of half the States, and protected by law, were found enemies of Christ and destructive to our nation. And when the contest began, in words, one hundred years ago, and came to the war of the rebellion, twenty-one years ago, it was found to be the same old conflict of centuries. It was the tyrant's aim to hold slaves; to suppress free speech; to deny the rights of conscience; to extend human bondage; to doom this continent to be the slave mart of the world; to enthrone tyranny in state and church, and to slay all advocates of liberty, except the liberty of classes and white races. It was a mighty effort to forbid the Bible and the teachings of Christian liberty to four million colored people, but to also foreclose its teachings, on the subject of slavery, to all men. The mails and postoffice were to be put under censorship. The halls of Legislature were to keep silence on the subject of human bondage. The Government was to hunt fugitives, and return them to their masters. The auction block was to be a market feature of cities and villages, and even Washington, the Nation's capital, was to witness daily the sale of human beings — husbands, wives, sons and daughters, who were to be separated for life, and sent divers ways in chains to toil on plantations for the profit of owners, or to gratify lust and greed alike, and that in the name of religion. This great Nation was compelled to choose whether to be divided, and cut up into contending factions, or to rise and defend itself, and preserve its union, and protect the rights of man. In another form, it was the

great problem of Christianity or heathenism, tyranny or liberty. Freedom's flag had been assailed and fired upon. Enemies had begun the war again. Those who rose in defence of the Union were followers of those who defended the sacred covenant in Scotland, and the pure truths of God's Word in England, two hundred fifty years before; of those who defended the rights of conscience in Germany and Holland three hundred, and three hundred fifty years ago. You were allied with all the martyrs for truth in earlier ages. Yours was the prolonged war of ages, in defence of the rights of conscience, and the Kingdom of Christ. It has been no exceptional struggle, but that which was begun long ago against all who saw and felt the full meaning of His words.

In the presence of His living words: "Think not that I came to send peace on earth; I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake, shall find it." We meet an authority that is absolute and complete over the soul; that enforces truth and justice, and purity, and love, in every thought, and word, and deed; that expects opposition, personal and organized, that awaits the conflict with calmness and assurance of victory; that makes Christ the supreme authority and guide, and that gives the sure pledge of life to every faithful servant.

The very strength of this personal claim of Christ has always aroused individuals and combinations against Him. It always will. The whole problem of Christianity is not yet solved. Many more chapters of its conflicts will be added to human history before the kingdoms of this world will become the kingdoms of our Lord. But the triumph of His principles have become more and more certain. They have proved larger than any person, or family, or province, or nation, even. They pertain to mankind. They cover this life. They pierce the future, and unfold an eternal kingdom. It is to be expected that every question which involves the rights of conscience, the right and duty to worship God, and the supreme responsibility to Him, will win finally. It is said that "Diocletian, the last and the worst of the Roman persecuting Emperors, observed that the more he sought to blot out the name of Christ, he thought to eradicate, it took the deeper root, and rose higher in the hearts and lives of men."

The enemies of Christ soon lose power and life. The Roman Emperor, Julius, a determined enemy of Christianity, was mortally wounded in a war with the Persians. In this condition, we are told, that he filled his hand with blood, and casting it into the air, said: "Oh, Galilean! thou hast conquered!" During this expedition, one of Julius' followers asked a Christian of Antioch: "What the Carpenter's Son was doing?" "The Maker of the World," replied the Christian, "whom you call the Carpenter's Son, is employed in making a coffin for the Emperor." In a few days after news came to Antioch of Julius' death. Persecutors have signally perished. "Nero was driven from his throne, and perceiving his own life in danger, became his own executor." Domitian was killed by his own

servants. Hadrian died in great distress and mental agony. Severus never prospered after his persecutions, and was killed by his son. Maximus died a violent death after three years. Decius was drowned and his body lost. Valerian was flayed alive. Dioclesian was compelled to resign his empire, and died insane. Maximanus Hercleus, Maximanus Galerius, and Severus were suddenly cut off. Those who allied themselves to these enemies of Christ, to save their own lives, lost them. Charles IXth of France, a cruel persecutor, at the massacre in Paris, 1575, expired, bathed in the blood bursting from his own veins, exclaiming: "What blood! What murders! I am lost forever!" Felix, Earl of Wartemburg, one of the captains of Charles Vth, swore that he would ride up to his spurs in the blood of the Lutherans. That same night he was choked, probably by the bursting of a blood vessel, which filled his throat and removed him from the world. The provinces of Europe, that defended the rights of conscience and of worship, have become great nations. Nearly three centuries, says Motley, have passed since the Netherlands stood up for freedom against its foes; the world knows the fate of states which accepted the dogma, which it was Philip's life work to enforce, and of those who protested against the system.

The Spanish and Italian Peninsulas have had a different history from that which records the career of France, Prussia, the Dutch Commonwealth, the British Empire, and the Trans-Atlantic Republic of the United States. The quarrel was in its nature irreconcilable and eternal as the warfare between wrong and right; the establishment of a comparative civil liberty in Europe and America was the result of the religious war of the

sixteenth and seventeenth centuries. The struggle lasted eighty years, but the prize was worth the contest.

The object of the war between the Netherlands and Spain was not, therefore, primarily a rebellion against established authority for the maintenance of civil rights. To preserve those rights was secondary. The first cause was religion. The Provinces had been fighting for years against the Inquisition. Had they not taken arms the Inquisition would have been established in the Netherlands, and very probably in England, and England might have become in its turn a Province of the Spanish Empire. In that case, our free Republic would not have come into existence. Even as our late war began for the support of slavery, has resulted in its overthrow, and the greater strength of this free Nation.

Officers and Members of the Grand Army of the Republic: — It is a great honor to have been the successors and imitators of the Grand Armies of Freedom, of which history has made record during past centuries. It is a noble eulogium of the martyred dead that they gave up life to make men free. It is a fadeless and eternal crown to be ranged under the banner of the great Captain of Human Salvation; to suffer with Him, and if need be, die in His service. Laurels more glorious than any on earth, await every Soldier of the Cross. His is not a trival cause, but one that assures peace on earth good will to men, and the glowing hopes of life forever.

You and your associates all over the land, deserve well of the country which you have done so much to save. Your memorials will be cherished in our hearts and woven into our annals, to be held up and repeated to our children's children. When enemies assail our free schools, our rights of conscience and of worship;

our open Bible; our free institutions; our self-government; our historic records; our homes and our lives; as all the lessons of the past are signals that they will do, then, at every point and at every moment of danger it will be your duty and your children's, to guard this Republic and defend its principles; and as in the past, so in the future, every conflict will confirm the sway of right, expose the weakness of wrong, and establish our commonwealth more clearly, — strongly than ever before. The free citizens of Holland to-day cherish in grateful rememberance the heroic Christian patriotism of their ancestors, three centuries ago. The German Empire keeps fresh the memory of the fathers who suffered and died for the principles of the Reformation. Denmark, Sweden and Norway rejoice in the Christian liberty won for them long ago in successive and bloody conflicts for a third of a century. Scotland to-day blesses the memory of her faithful Covenanters. England thanks God that the Puritans defended the rights of the free church, according to the pure Word of God, against all acts of conformity, and planted the germs of a free constitutional government during the Cromweliad. America waves fresh laurel chaplets in grateful honor to the Revolutionary fathers, for establishing the freedom of these United States. Future generations will keep bright the principles of Christian liberty, made sacred by the sufferings and valor and unflinching faithfulness, and offerings up of life itself, which marked the conflicts and won the final victory by the Grand Army of the Republic.

Verily, as the Great Teacher declared, one thousand eight hundred fifty years ago: "Those who lost their lives for His sake, saved them, and those who tried to save their lives in defense of wrong, lost them."

IN MEMORIAM.

REMARKS UPON GENERAL U. S. GRANT, BY REV. G. H. ATKINSON, TO THE FRIENDS STOPPING AT NORTH BEACH.— ENDURING QUALITIES.

Fellow Citizens: — We, to-day, join the ranks, from the Atlantic to the Pacific, in memorial services over the grave of General U. S. Grant. We each bring the tribute of our thought as a grateful offering for his heroic life.

Among the multitude of testimonies to his worth, it is easy to mark some qualities which endure through all periods of time:

First: Reverence for and obedience to authority, impressed upon him by his parents. He revered God. Hon. E. Pierrepont, writes: "I never heard him utter a profane word. He was shocked to hear a person speak lightly of religion. His faith in revelation was never shaken." Washington and Lincoln had like qualities. Respect for authority is the first quality in a true soldier. They create her best armies. It is the first in a statesman. His famous apothegm, "Enforce law to prove its value, or correct its defects," sprung from this reverence for authority. It fitted him to be an able President. It is the basis of duty. It makes self-government possible.

Second: Humilty, not boastful. Never heard to boast of his own deeds or battles. Before honor is humility. The Words of Jesus, are: "He that humbleth himself shall be exalted." Not rash, not reckless; duty was his motto.

Third: Courage. In his chosen path of duty he had no fear, no doubt.

Fourth: Patriotism. A profound faith in, and love of country. His first and last thought was, like Jackson's: "The Union must and shall be preserved." He fought for victory and never knew defeat. His line of battle from the Ohio to Mission Ridge, Vicksburg and Atlanta, his plan and order of Sheridan's March to the Sea, his terrible battles of the Wilderness and Petersburg, with Sheridan through the Shenandoah, on to Richmond meant victory, at whatever cost to save the Nation's life. He comprehended the question of a Nation saved. He knew that peace must be conquered by the mightest struggle known to history. He called for the largest army ever marshaled under one general. His whole thought, his unconquerable will, his very being was consecrated to this grandest purpose — to save his country. Every step was marked by his cumulative forces. He struck the foe like a hurricane. Its momentum broke down and swept away every obstacle. This was his silent purpose; his supreme effort, and his matchless triumph.

Fifth: Magnanimity. A plan and purpose, so vast, so vital to the whole Nation, prepared him on the moment of victory to say to the enemy: "Officers and soldiers return to your homes in peace. Take your wagons and your baggage. Beat your swords into plough shares and your spears into pruning hooks. Uphold the Nation that saved you and your families. Honor its flag. Obey its authority forever."

Well may this whole Nation, from ocean to ocean, from lake to gulf, honor his memory and imitate his virtues!

CHAPTER XIV.

ON EDUCATION.

An Address on Education by Dr. Atkinson, Delivered at San Francisco Before the National Educational Association.

Ladies and Gentlemen of the National Educational Association: I am requested to continue the discussion of this theme: "How Can Our Public Schools Best Prepare Law-Abiding and Law-Respecting Citizens?"

Division Third: The culture most valuable for this end.

The previous divisions of this topic presuppose a measure of knowledge and a habit of discipline in the public school as valuable aids to this end. They recognize that good citizenship is one of the objects, and, perhaps, the chief object of the public school system in our Nation. (This may be true in every Nation which has, or proposes to have such a system.) The founders of the New England colonies established free schools in 1638, that intelligence and good morals might conserve and perpetuate their government. As the population of the United States has multiplied and become more heterogeneous, the right training of its future citizens takes the precedence of every other question.

We take the position here and now that the true aim of the public school must be to teach and guide, and, if need be, to compel its youth to be law-respecting and law-abiding citizens.

If, in times past, mere school learning and discipline have been or have required to be the main objects in view, while the dignity and responsibility of good citizenship have been only incidental, the time has come to reverse the process.

America cannot be held for or by Americans, unless her children are taught early and always why and how to do it.

The power of any nation is no greater than its weakest factor. The weakest element in this Republic is its lawless class. We are no stronger than the law-breakers, whom we tolerate. Suppose any persons or class defy the law with impunity, they are the measure of our strength or soundness, as a body politic. A basket of fruit carries the taint of its worst specimens. Respect and obedience to law have been our most solid basis. Such culture, well begun in youth, must also form the mental and moral habit, when the boy or girl graduates into the larger school of domestic, social and public life and duty.

GRATITUDE.— Our thanks are due to the fathers that these qualities were early woven into the fabric of this Nation. What forethought in the Pilgrims, on board the *Mayflower*, to form their Government, choose their officials, and adopt their constitution, before they dared to set foot upon the bleak shores of New England! The perils of winter, of starvation, of incipient communism, of fierce Indian tribes, of obtrusive and reckless immigrants, men and women, were met and overcome by this small, but law-abiding community. They had fled from tyranny, and formed a Government of liberty under law. Against this strong fortress, the lawless and the savage alike made successive attacks in vain. Outlaws were banished, not in cruelty, but in respect to the imperative obligations of law itself. Had freedom of conscience become license for every wild vagary of speech and act, liberty would have been impossible in America. Law put an arrest upon the

lips, as upon the hands of the anarchist, and thus gave the highest measure of personal security and opportunity.

Profound respect and gratitude should be cultivated in our schools and among our youth, for the pioneers of this nation, who have planted the banner of law at every step of their progress, during the centuries, from the Atlantic to the Pacific, and from the lakes to the gulf.

The most impressive fact on any National holiday is not the vast assembly, the parade, the banners, the procession, the music, or the oration, though ever so eloquent, but the order, self-maintained, under the invisible Ægis of universal law. This is more to us than imperial edicts or standing armies. A decision of the highest court outweighs any other lesson that can be taught the youthful citizen.

AUTHORITY.— The maxim has long held sway among us that law must be enforced, as the best way to find its defects and correct them. The supremacy of law has thus been stamped upon American character from the first. The encroachments of the crown were shown to be illegal under the English constitution, in the colonial period, and were legally resisted. On this count, the attempt to take away colonial charters was repelled. The germ idea of the Revolution was not rebellion, but the higher mandates of law. This culture in the earliest homes of our people, in their schools, assemblies, courts and churches, ripened into the solid legal bonds of federation, and ultimate unity of the entire cluster of States. This culture not only enlarged the quiet reign of law among the colonies, but cemented its force in all the States under the constitution, and made oligarch kings and standing armies

needless and impossible, rendered courts not only appellate, but ultimate, and placed the supreme judiciary above the executive, as a last resort. Among its many far-reaching decrees, none are more instructive to youth than those which protect life and prosperity against the assassin and the anarchist.

NECESSITY. — These historic lessons, studied, weighed and measured, reveal their central idea in the nature of things. Man dwells with his fellowman under mutual pledge of protection of life, liberty and prosperity. While constitutions outline these principles, laws define the processes of their execution. In a self-governing state, no person ignorant of these principles or their application, is safe for himself or in respect to his neighbor. The omission of this study may account for frequent outbreaks, damaging property and destroying life. With all the light poured daily upon the co-ordinate relations of liberty and responsibility by the manifold press, by legal processes and judgments, by domestic, social and public discussions, by prisons and penalties, many remain untaught and even unreached, and their increasing numbers in city and country have become a startling menace to the securities of liberty and life.

In view of such facts, can it be too strong to say that our youth must become familiar with these themes in the public school, and continue the search through life? Is not the pressure of necessity upon the guardians of the public welfare now to provide for the exigency by a revised curriculum? Is there not reason for special text books, illustrating the principles and conditions of American liberty under law, with fitting examples, with suitable instructors and classes and daily drill, so

our own youth, and especially the children of for-
ers, shall become well posted in respect to the rights
duties of American citizens? What more laudable
y than this, can engage their attention? What one
ore imperative in its own nature?

ECTITUDE.—Beyond the law of self-interest, the
an mind conceives a quality of rightness and its
site. It responds to the appeal made by the Great
:her to His opposers: "Yea, and why even of
selves judge ye not what is right." It is more
. mere fairness or equity or statute. President
)lsey remarks that, "Rights and correlative obliga-
s, after all, are but the underpinning of the social
ic. They deal simply with acts and with intention,
nbodied in acts." Rousseau was entirely right in
ıtaining against Grotious, that a man had no right
urrender all his rights, that is, to make a slave of
self, slavery being the negative of rights, for if he
d do this, he could abridge his power of doing good,
:h is greatly dependent on his power of exercising
ights. That is, he could sink himself freely below
:ondition where his nature puts him, and renounce
place given him by God in the world, which would
lagitious, shameful. All, however, that Grotious
nt, was, we believe that a Nation could submit to a
rior and lose its liberties, or, in other words, could
e jurally under the absolute power of a conqueror.

negative side in the sphere of rights and obliga-
s, is the most important, but it is not necessarily
in the moral sphere. Most laws are prohibitions
cts affecting the rights of others or general social
r. "There may be some pretext for saying that a
rer shall not be compelled to work for more than
hours, but when did law force a free man to work a

given number of hours, even if he had bargained to do so, or when did it forbid him to bargain to work more than a certain amount of time per day?" These principles are axioms, self-evident truths, needing only to be stated in order to be admitted. Of such quality are the Decalogue, the Proverbs, the Aphorisms of Jesus, in the sermon on the Mount and in His Parables. The maxims of Political Economy in the Hebrew Commonwealth have never been surpassed or annulled in the experience of Nations who have tried them. They have given permanence to that race, greater than any other people, and a preeminence in some qualities over other Nations with whom they have freely mingled.

The key of those maxims and aphorisms is their inherent rightness. The law of reverence, of truth, of worship, of parental and filial duty, of the sacredness of human life, of personal property, of personal and domestic purity and reputation, has never been so clear and complete in statement as in the Ten Commandments. It is monumental, as it is universal. The statutes of the most civilized and enlightened Nations are based upon them. Legislation cannot safely ignore or neglect them. Their practical force was voiced by Israel's grandest King: "Blessed are the undefiled in the way, who walk in the law of the Lord." Wherewith shall a young man cleanse his way? By taking heed thereto according to Thy Word. I will run the way of Thy Commandments, when Thou shalt enlarge my heart. The law of Thy mouth is better unto me than thousands of gold and silver. Let my heart be sound in Thy statutes, that I be not ashamed. I have seen an end of all perfection, but Thy Commandments are exceeding broad. Through Thy precepts, I get understanding; therefore I hate every false way. The

entrance of Thy Word giveth light; it giveth understanding to the simple. The righteousness of Thy testimonies are everlasting; give me understanding, and I shall live. His successor on the throne, noted as the wisest in counsel of any ruler of his age, or of any age, exalted wisdom above wealth: "Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." "She is more precious than rubies, and all the things that thou canst desire are not to be compared unto her. Length of days are in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her. The Lord, by wisdom, hath founded the earth; by understanding hath He established the Heavens. The wise shall inherit glory; but shame shall be the promotion of fools." The beauty of this personification is only equaled by its truth and righteousness. What marvelous lessons are in Solomon's apothegms: "Treasures of wickedness profit nothing; but righteousness delivereth from death. The memory of the just is blessed, but the name of the wicked shall rot. He that walketh uprightly walketh surely, but he that perverteth his ways shall be known. He that winketh with the eye causeth sorrow; but a prating fool shall fall. The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked. The labor of the righteous tendeth to life; the fruit of the wicked to sin." Such maxims from the lips of the rulers and leaders of Israel were their maxims of political wisdom. The contrast between good and evil were drawn in deep lines. Their

fruits were seen. Their future was forseen. Principles, like fountains, would send forth streams of like kinds. Human rights spring from the author of our being, and belong to all mankind. Rectitude means duty to our race. These ideal conceptions of national rights can not be uprooted or crushed. They exist in the bosom of the slave, in his deepest, lowest bondage. They are latent in Caffir and Hotentot, Hindoo and Chinese, in Asiatic and African, as well as European and American. They bind us all in a common brotherhood. Their scope includes the world now, and will continue.

SANCTIONS.— Whatever is true and sacred in itself will of necessity enlist powerful protectors. Given liberty, its defenders will appear. The stronger the conviction, the greater will be the sacrifice, the struggle for its defense.

On May 30th, at Brooklyn, General Sherman said: "I am here to enforce lessons of right doing upon the young men who are here, that they may preserve liberty, for which so many fought and died. Remember, boys, that peace has its victories, as well as war, and that there is as much bravery in doing your daily duty as in fighting battles. Be honest and earnest. Serve your country and your God."

Hon. George W. Curtis, on the same memorial occasion, said: "Those buried soldiers were patriots to whom America meant, not only nationality and justice, and equality and obedience to law, but also political progress, the righting of public wrongs, the ability of the people to see their own errors, and constantly to strengthen by purifying their own government. They died to serve these great ends. Let us live to serve them. As we scatter flowers upon their graves let us

baptize ourselves in their spirit, and with their abiding faith in the people, seeing everywhere the signs that the America of their hope shall be the America of their children. The late Civil War with all its costs of life, property and sufferings is the most signal example of this duty of citizens to maintain their freedom."

Standing on Plymouth Rock, sixty-eight years ago, Daniel Webster, said: "We are bound to maintain public liberty, and by the example of our own systems to convince the world that order and law, religion and morality, the rights of conscience, the rights of persons and the rights of property, may all be preserved and secured in the most perfect manner by the government, entirely and purely elective. If we fail in this, our disaster will be signal, and will furnish an argument stronger than has yet been found in support of these opinions, which maintain that government can rest safely on nothing but power and coercion. As far as experience may show errors in our establishments we are bound to correct them; and if any practices exist contrary to the principles of justice and humanity, within the reach of our laws and our influence, we are inexcusable if we do not exert ourselves to restrain and abolish them." This last was said with reference to the African slave trade and its fruits. The burden of his thought was: Protect your country's liberties and rights and laws, at whatever cost of patriotism. This means provided all the methods of safety and use its utmost wisdom, power, wealth and other resources to preserve its integrity. This has been done thrice, under the sanction of war and its fierce carnage in the past. It has been measurably guarded by the virtue and intelligence of its people during all its history. With its

wonderful growth and more heterogeneous populations, its perils have also increased, and its obligations have multiplied.

What agent can do so much to teach its coming millions, infuse right principles and mould their character, as the public schools? What opportunity is so inviting? What duty is so imperative? What reason for gratitude can so move us to this service? What authority can so command us, and what necessity can so enforce our purpose? What principles of freedom and righteousness can so sustain the effort?

Standing on the Pacific shore we can respond to the fathers on the Atlantic, that the public schools across the continent will cultivate in peace the highest lessons of patriotism. Our aim shall be to qualify its future citizens and foreign born with sentiments of respect and obedience to law. To do this, why not search anew the pages of history for testimony? Why not unfold more than ever the records of our own experience? Why not re-read and re-study the History of the Hebrew Commonwealth, which contains the germs and the inspiring motive of our own? Why not follow that pathway of light which prepared the way and predicted the coming of Him, who should bring forth judgment to the Gentiles? Why not restore the Bible to the public schools and enrich the pupils with its treasures of wisdom and knowledge? Why not lead our youth daily to the feet of the Great Teacher and Law-giver of mankind? Why not resolve, and with unfaltering purpose, enforce our resolution to restore God's Book of Human Rights and Laws — the Bible, not only as a text book in our families, in our legislature and courts of justice, but also in our public schools, in which its training is most impressive and most imperative? Where goes the Bible, there goes light and freedom.

In closing, we venture to hoist the banner of liberty and law over every school house in America. The Bible our text book!

CHAPTER XV.

EDUCATIONAL PAPERS.

Memorial Sketch of Tualatin Academy and Pacific University During Forty Years — The Portland High School.

MEMORIAL SKETCH OF TUALATIN ACADEMY AND PACIFIC UNIVERSITY DURING FORTY YEARS, READ AT ITS FORTIETH ANNUAL MEETING HELD AT FOREST GROVE, JUNE 19, 1888, BY REV. G. H. ATKINSON, D. D., SECRETARY OF ITS BOARD OF TRUSTEES.

To its Honored Board of Trustees and Friends: I have taken the liberty to revise the minutes of our Board, of which I have been secretary forty years, and to collate salient facts herein as your own memorial.

In giving a sketch of the origin, progress and condition of this institution of learning, we desire to be specially grateful to God for His providential care of it from the first until the present hour. Our own conviction has doubtless deepened with years that His thought gave it being, nourished its infancy, furnished its needful support, guided its course, raised up instructors and watchful friends, and has thus made it a blessing to many youth, to many families, and to many communities.

Looking over its record kept through forty years, and recalling its early, frequent and not finished labors and trials, we find cause for thankfulness at every step of its history.

First, we thank God for its Home Missionary origin.

In September, 1846, the writer was solicited by Rev. Milton Badger, D. D., Secretary of the American Home Missionary Society, to become their first Home Missionary to Oregon. Being then under appointment of the American Board of Commissioners for Foreign Missions for their mission among the Zulus of Southeast Africa, the request was declined. It was renewed in December, 1846, and accepted, after an honorable release from the Foreign Board.

On making a visit to New York in May, 1847, for instructions, among other duties, Dr. Badger introduced me to Rev. Theron Baldwin, Secretary of the American College and Education Society, then

newly organized, to establish a college in every new State. Dr. Baldwin's reply was: "You are going to Oregon. Build an academy that shall grow into a college, as we built Illinois college."

Having waited for a ship, we sailed October 24, 1847, for Oregon via the Sandwich Islands, and arrived at Oregon City June 21, 1848.

About July 5th, in company with Deacon P. H. Hatch, I visited Rev. Harvey Clarke, at West Tualatin, now Forest Grove. He lived in the log house now standing on the road to the depot. Mrs. Clarke, with her infant son of two weeks, commissioned her little daughter of six or seven years to bid us welcome. Her husband soon returned from his camp-meeting in the grove. After expressing his surprise and joy at our coming to help in Home Missionary work, which he and others had done with no help from the American Home Missionary Society, I mentioned to him the plan of "an academy to grow into a college," and the need of an association of our churches and Christian brethren to choose trustees. We agreed to invite such a meeting for that purpose, to be held at Oregon City, September 21, 1848.

That meeting was held, the association organized, and the Board of Trustees were chosen and requested to incorporate and establish an academy with collegiate privileges.

A majority of the persons chosen were present, and they met and organized.

It was resolved that a majority of the officers, with as many of the trustees as may be present at any regular meeting, be a quorum.

Rev. H. Clarke was chosen President of the Board of Trustees; G. H. Atkinson, Secretary; A. T. Smith, Treasurer; Hiram Clark, Auditor.

The trustees adjourned to the 25th. They met as adjourned and resolved to solicit subscriptions in two counties, Tualatin and Clackamas, for funds to erect a building, and again met and located the academy near the orphan asylum, established a few months previous by Rev. Harvey Clarke and Mrs. T. Brown.

They formed and adopted a constitution, which authorized the name, location, officers and duties; provided, that in all cases, trustees shall be elected who believe and will maintain evangelical principles in conducting the institution. They declared its object to be the greatest mental and moral improvement of the pupils; that morning and evening worship shall be held; that the Bible shall always be a text-book in the institution. They require that the annual meeting of the trustees shall be held at 10 A. M. on the Wednesday preceding the annual meeting of the Oregon Association, which then was held on the 2d Thursday in September. The constitution permitted no change in the articles which maintain

evangelical principles and the use of the Bible. The by-laws required that every meeting of the board shall be opened and closed with prayer. No pupil is allowed to use tobacco in or about the school grounds.

Eight trustees signed the constitution March 1, 1849.

Its act of incorporation, enacted September 29, 1849, by the Legislative Assembly of the Territory of Oregon, recites: "That there shall be established in Washington county a seminary of learning, for the instruction of persons of both sexes in science and literature, to be called 'Tualatin Academy'; and that George H. Atkinson, Harvey Clarke, James Moore, Peter H. Hatch, Lewis Thompson, William H. Gray, Hiram Clark, A. T. Smith, and J. Quinn Thornton, and their successors, are hereby declared a body politic and corporate in law, by the name and style of 'The President and Trustees of Tualatin Academy.'"

Among other powers, Article Second recites: "That they shall have power so to enlarge the operation of said seminary as to enable them, whenever, in the opinion of the said president and trustees, it shall be expedient so to do, to exercise all the powers, and enjoy all the privileges as president and trustees of a college or university, as the case may be, that should be exercised and enjoyed by the president and trustees of other colleges and universities that may hereafter be created in this territory."

The previous minutes and these citations from the act of incorporation show that the original purpose and spirit of the institution were assured. Its Christian aim as a factor in the missionary work was made distinct. Its academy had also a college charter of as large powers as any other that should ever after be created in the territory.

Its trustees were men of some experience in life's affairs. They were pioneers, who heartily cherished the educational and Christian aim of this institution, and freely gave their thought and labor to start it, though in the humble log cabin. They accepted the log orphanage, with its groups of boys and girls, then in care of the aged matron, Mrs. T. Brown, and opened the way for their brighter prospects. Plans were laid to secure permanent and choice teachers, suitable books, and in 1851, the present college building was commenced by their agent, Rev. H. Clarke. Other building plans were given up for this object. Very little money was in circulation among the friends of religion and education. Subscriptions were small. Economy was essential at every step.

LAND GIFTS.—The gift of two hundred acres by Rev. H. Clarke at first, became the sure basis of the enterprise. The village was platted in four acre blocks, including streets, giving ample space for residences and campus. The additional gifts by Rev. E. Walker and

by Deacon T. Naylor extended the village limits to valuable and attractive proportions. Its location and surroundings and scenic views in every direction, were found to be objects of beauty, and more in harmony with its aims as a school center, than it is usual to find. The gifts of Messrs. Buxton, Catching and others, at a later date, confirmed the permanence of the location. In this confidence, families began to buy lots and move to Forest Grove to educate their children, and the growing village became a desirable place for refined and intelligent homes. The original condition, that the sale of intoxicating drinks is forbidden in the deed of the property, and of every lot sold, on penalty of forfeit of title, has added to the moral protection of the youth gathered there, and to the families as well.

PRELIMINARY PLANS.— An educational scheme begun so early, had to prepare its own pupils in primary studies for the higher classes, and suffer the loss every term of those unable or unwilling to pursue even academic, much less collegiate, studies. This was our inevitable fortune. Here and there one had the wish to attain and complete an academic course; but the majority of those who were taught by Mr. L. D. C. Latourette, in the fall and winter of 1848, were in primary classes. Rev. C. Eells' classes, from March, 1849 to 1851, and also at a later date, were in the common studies. Those of Rev. D. R. Williams, from January 9, 1851, two terms, were of the same standing, with few exceptions. In fact, when the trustees let the contract, in 1851, for the first academy building, now styled the old college building, it was said: "You have only a common school." Miss E. M. Miller, now Mrs. J. G. Wilson, coming fresh from a ladies' seminary in New York, found a school with only slight signs of grades and advanced classes. Professor J. M. Keeler, in 1853, contracted to teach the academy, but its course of study had hardly an outline, although some pupils were up in some advance lines.

The widespread mining fever, the haste to take and improve claims, or to engage in business, or professions, or domestic life, depleted the school, term by term, of many of its promising pupils. Besides, the ideal academy was indistinct often in the mind of patron and pupil, while the college, with its four years' course in classics, mathematics, sciences, philosophy, and history, was far above the average student's thought or purpose. Here and there a young gentleman or lady had listened to the teacher's story of a thorough course, and quietly resolved to pursue it in this school, or in a better endowed institution in an interior or Eastern State. Our board had to face this fact, and forecast its issue. What if it should establish the academy and prepare students for the college, could they be held to a full course here? Could we have any graduates? If so, could they rank with the alumni or alumnæ of other colleges? Whence could come the teachers for

such a curriculum? How could they be supported? How could buildings be erected and furnished? How could a library be collected? How could apparatus and the most needed supplies of the school room and lecture hall be secured? How could we prepare and provide for these things, forty or thirty-five or thirty, or even twenty years ago, isolated as we were as an extreme State, almost beyond the pale of National recognition, and also isolated from the lines of travel in our own State? Not twenty-five years ago even, our condition was thought to be hopeless and helpless.

This problem was discussed by the trustees in the forties and fifties and sixties with deep and often feverish interest. Many a trip was made from Oregon City and Portland and Salem to Forest Grove, or *vice versa*, on horseback, or in lumber wagon, or on foot, in summer heats or winter storms and mud, to study and solve the oft-repeated questions of the academy and the college, the instructors and the books, their cost and the funds to pay them. Many an evening was prolonged to midnight and the early hours in conference and prayer and plans and resolutions, only to close with renewed purpose to go on with the enterprise with steady hand, as God in His Providence should open the way. It was all a gratuity on part of the trustees. Our teachers also had all been in advance of the work before them. They ranked far above the school. They were poorly paid, and their income was not often definite or certain. They shared some of the toil and care of the board also without pay, except the fine consciousness of aiding a good cause. But the main object, growth, permanence and fruit of the institution, were held firmly in mind.

DEBTS.— Building accounts were settled from time to time by balances charged against the corporation. These were foretokens of larger ones on the completion of the academy. To avoid this and protect it against liens, work was stopped with the shell and a partly finished room or two. This was thought to be no disgrace, but an honor to the self-sacrificing president and agent of the board, from whose gift of land lots were sold to complete the building.

THE AMERICAN COLLEGE AND EDUCATION SOCIETY.— Early in April, 1852, it was foreseen by the writer that the institution must be put on a solid basis, by an appeal to the Eastern friends of higher Christian education in Oregon, through the American College and Education Society, whose secretary, Rev. Dr. Baldwin, had first briefly outlined its plan. It was thought that this Education Society would endorse and place it on their list of colleges, as it had obtained academic and collegiate powers in its act of incorporation, this having been the first act of the kind in the Territory of Oregon or on the Pacific Coast, under the protection of the United States.

It was also thought by the writer that the College Society would pledge the interest of a fund for the support of at least one instructor or professor in the proposed collegiate department from year to year, until such a fund could be raised in the East and safely invested.

With these objects in view, while still a Home Missionary, he secured a pass to New York by the kindness of Capt. Benj. Knight, agent of the Pacific Mail Steamship Company, and a commission signed by a majority of the trustees to do this service and secure such an instructor or professor for the college.

Endorsed thus with the authority and opportunity, he ventured to leave wife and two infant children with small provision for themselves and start, April, 1852, on the ocean and trans-Isthmus journey of about five thousand five hundred miles, trusting the endorsement of the act and its two objects by the officers and friends of the American Home Missionary Society. (The interests of a female seminary at Oregon City were also included in this purpose, as it had been largely in his care.)

The voyage was favorable, except a severe illness on the Isthmus, which continued to New York. The return voyage was in a small, crowded steamer, infected with yellow fever, of which disease a large number died, and a larger number were stricken down, myself included.

Dr. Badger's welcome was cordial and assuring. Dr. Baldwin's was equally grateful, with the pledge to present and advocate the endorsement of our academy with its collegiate powers, by the American College and Education Society, at their annual meeting in October, at Boston. Five months of waiting for that event was spent in soliciting aid for both institutions, and presenting their Home Missionary aspects and needs in sermons in New England, New York and Brooklyn churches. The result was a collection of over $4,000 in cash and in books, for school and library in both.

The American College and Education Society endorsed our college and put it the ninth in its order on their list, and pledged the interest, six per cent., of ten thousand dollars for the salary of our first college professor. This pledge they continued, and increased, on the application of our board, the next and following years, and finally in 1856-7-8-9 and 60, on our application, and until a fund was secured at the East and securely invested here so as to give an income of a greater amount.

A circular was prepared by the writer, and endorsed by leading ministers and educators, and used widely in every place visited, to advertise and enlist friends for our institutions until January 5, 1853, on which date he started on the return trip to Oregon.

TEACHERS.— Assured of $600 annual aid in support of one suitable man, the effort made to find such an instructor resulted in the choice

of Rev. S. H. Marsh, then a student in the Union Theological Seminary, New York City, in October, 1852. A commission was given him to collect funds and library under the auspices of the American College and Education Society, and report in Forest Grove, Oregon, in May, 1853, which was done. His appointment was confirmed by the trustees as Professor of Languages and General Science in the Collegiate Department of Tualatin Academy, May 9, 1853. The agent's reports were received and approved at the same date.

Professor J. M. Keeler was put in charge of the academy and its income. Professor Marsh had all the collegiate departments, with its small income and $600 from the American College and Education Society.

THE NEW NAME.— One of the earliest plans of Professor Marsh was to develop the college. At the annual meeting, September 5, 1853, a committee of three were chosen to petition the legislature for new college privileges, and with reference to a new name and place. At a meeting December 6, 1854, on the request of Professor Marsh, the name, "Pacific University," was adopted. January 10, 1854, the Legislature considered a bill which became an act of incorporation, with the present title, and with the same college privileges as the first, and the same official powers and privileges, having eleven instead of nine trustees in the board, and the right to hold $500,000 in capital stock instead of $50,000.

This act was accepted by the former board, and the property transferred. The old constitution was adopted with a few additions.

A change of location was proposed, and offers were made from the East Plain, besides larger offers to retain it at Forest Grove. Prolonged discussions were held upon separating the institution into three divisions, in care of as many special committees.

GRADES.—In 1855 E. D. Shattuck, Esq., took charge of the academy, and Professor Marsh of the college. The institution thus had a teaching force far in advance of its own grades of scholarship. Professor Marsh felt keenly the disparity, and so did Professor Shattuck. It was hard to find here any semblance to their Vermont academy and university ideals. The names, academy, college, university, could not create either. Each term was only a sign. But progress had been made by the faithful pioneer teachers of 1848, '49, '50, '51, '52 and '53. The more advanced and thoughtful students had a sort of prescience and ambition for the higher culture. Three men, who have been prominent in public affairs in Oregon for twenty-five years, and whose influence has been widening with age and experience in their several lines of activity, were, at an early date, attracted to Tualatin Academy and its prospective college. At length they became academics; fitted for college and graduated, two at Yale, and one became the first alumnus

of Pacific University. They were the first fruits of the faithful work of their teachers. They have reflected honor upon both instructors and school. I need only to name them to verify the fact — President J. W. Johnson, M. F. Mulkey, Esq., and H. W. Scott, Esq., helped to solve the ideal problem of our institution. It was done slowly. While it cheered President Marsh, it made his desire more intense for students in the upper grades, with a collegiate aim in view. As a parent's heart is bound up in his child, so President Marsh was bound up in his pupils, for their sake and for the school. Their success filled him with joy. Their failure in the course made his path dark. The next class, in 1866, George H. Durham, Esq., Rev. Myron Eells and E. B. Watson, Esq., gave strength to his conviction that both academy and college had a future of hope.

The following class of three, in 1867, J. Q. A. Bowlby, Esq., Rev. J. E. Walker and Dr. D. Raffety, confirmed his hope. Later successive classes did the same.

Meanwhile, this slow progress for thirteen years excited and aroused him. He aimed for quicker and larger results. The younger classes that filled the academy pretty well every year gave too few for the college. How to make one build up the other was his desire, care and toil. Few knew his secret struggles. None, perhaps, felt all that he felt on the subject. The trial of the three committees did not make three schools.

FUNDS.— Some thought that two teachers would suffice for fifty or sixty pupils of all grades, but there must be a corps or faculty for an academic and collegiate course. This was the herculean task before President Marsh. Rev. Dr. Baldwin sent him a "pass" on the Pacific Mail Steamship Company line to New York, in 1858, to go East and raise his own annual salary by pledged subscriptions for three years. His effort one year at this task barely succeeded under the ægis of the College and Education Society. Friends advised him to try for a fund of $20,000, and in two years he raised it and returned. Meanwhile, Rev. H. Lyman, with other helpers, had held the fort. In two more trips East, he secured $45,000 more, thus making cash endowments of $65,000. This success prepared the way to support, in part, an able corps of teachers.

FACULTY.— The well-invested fund assured the support of a small faculty. The successive professors, Rev. H. Lyman, E. A. Tanner, D. D., G. H. Collier, LL.D., J. W. Marsh, Ph. D., Professor A. J. Anderson, Ph. D., Thomas Condon, Ph. D., W. N. Ferrin, A. M., W. D. Lyman, A. M., and others, illustrate the quality and high standing of instruction given.

The graduates, men and women, in the successive classes for the second twelve years, until his death, were a grateful testimony to the

value of his aim and labors in establishing the college. His last statement on record, that "the college may have begun ten years too soon," or that the academy could, perhaps, have done the work, was hardly sustained by the facts. It was his heroic purpose and effort alone to establish the college in fact, as well as in name, that could win the crown, and it did. His final statement that the institution is one body, with its various departments, shows the error long pursued of a three-fold division.

This brief review of the steps of progress actually made awaken gratitude afresh for the kind Providence that brought him to this work, and held him a quarter of a century in it. He was conscious how incomplete it was when disease obliged him to lay it down. He became aware that the enterprise could not, in the nature of things, have been hastened much more rapidly.

INVESTMENTS.— By the faithfulness of our treasurers, especially Messrs. Corbett, Ladd, Failing and Hinman, all the trust funds have been sacredly made up and held. Incomes have been devoted to the current costs of instruction. Nothing has been lost on investments. Rigid economy has been the rule, while prompt quarterly payment to instructors, has not only given them confidence, but won credit to the institution.

In the changes that have occurred during the last decade among the faculty and the higher standards and more varied courses of study, the aim has been to keep in rank with Eastern colleges, and furnish our pupils a curriculum of equal value, as far as our funds will allow.

PRESIDENT J. R. HERRICK, S. T. D.— During the brief term of our second president, the courses of study in both academy and college were revised and advanced to higher standards. Dr. Herrick saw the need of a ladies' hall, and promptly undertook to raise the funds in New England and New York, under the endorsement and aid of the American College and Education Society, to erect the present building on plans prepared by an Eastern architect at the expense of Mrs. F. Billings. It is not complete, but it is commodious and a monument of his energy and zeal for the welfare of the institution. It has especially given a higher character to the ladies department.

PRESIDENT J. F. ELLIS, D. D.— During the four or five last years, the plans and efforts have been to bring the academy in closer relation to the college. The classes have been graded and drilled in the line of college work. Professor Edwards has found it far easier to lead and hold students to this line than it was for either Professors Keeler, Eells, Shattuck, Tanner, Marsh, Anderson, Robb or McMahon, or the lady principals. They all prepared the way in the midst of pupils and parents. Now, the movement is in the higher direction. The present is opportune for personal life plans and their vigorous execution. Help

may be given at vital points. Our educational forces may center on the definite aims of the pioneers of thirty and forty years ago. It may be said that every truth and trial in the past has been valuable. The tests in school and home have evolved thought and created an educational sentiment of a higher order and a wider range. The ethical idea and aim of the institution have been kept in steady course by the Christian teachers and by the Christian homes and churches here established, and no doubt supported and diffused by the sympathies and prayers of the same classes elsewhere. It has been easy to introduce the æsthetic elements at this later period of our progress. The Conservatory of Music, begun in fact by Mrs. Dr. Marsh and others years ago, and now in care of Mrs. Professor Edwards and her assistants, has become a cheering and more assured factor, because of better facilities and classified courses of study and practice.

ART.— The Conservatory of Art, in care of the skillful and well-trained amateur, Professor Clyde Cook, a native Oregonian, not only invites students in the vicinity, but bids fair to draw them from wider fields. Professor J. M. Garrison is restoring the almost lost art of penmanship.

The Botanical Department, in charge of Professor J. W. Marsh, Ph. D., only waits suitable rooms and cases to display a well-arranged variety of Oregon's rich and luxuriant flora, collected by himself, and by the enthusiastic botanist, Professor Howell, of Sauvie's Island.

Other departments of science in care of Professor W. N. Ferrin, A. M., wait for rooms and cases, funds and time to collect and enlarge the exhibits, easily accessible and accumulating around us, which the hands of experts will readily help to arrange and illustrate.

We dwell among mountains which unfold nearly all the strata of geologic eras. We traverse the glacial moraines of the unknown past and connect them with those in process of formation. We touch the shores of the older oceans and collate their memorials with the later Biology and Conchology.

These open to us abundant sources to enrich the cabinets and form a museum of instruction for pupils in every line of study.

Our library of six thousand volumes only waits for a suitable building to unfold its rich treasures of knowledge, and to collect larger stores where they can be safely kept.

Can we have such a building? Will friends of good learning help erect a library building with class rooms and halls for apparatus and museum?

FEMALE EDUCATION.— We have thus far done much to ennoble the quality and range of female education, according to the terms of our original academic and collegiate charter, granted September 9, 1849— the first act of the kind granted under United States law on the Pacific

Coast — and under our second charter, granted in 1854, in the same terms, as we have done for the education of males. We have taken for granted that the law of birth of both sexes in the same family, and of home education together, implies the birth-right of equal advantages in the same school room and lecture hall. We have seen no reason why the self-respect and mutual respect, the dignity, the virtue and the honor cherished in the home, should fail to be cultivated to even higher degrees in the school of every grade from the primary department to the academic and collegiate graduation. Our trial and observation of the experiment during forty years have deepened this impression upon our minds.

And we think that as trustees we have voiced the sentiment of our corps of teachers, twenty-three gentlemen — Messrs. L. D. C. Latourette, C. Eells, D. R. Williams, Wm. Adams, J. M. Keeler, S. H. Marsh, E. D. Shattuck, H. Lyman, E. A. Tanner, G. H. Collier, J. W. Marsh, O. G. Harpending, A. J. Anderson, T. Condon, W. N. Ferrin, J. C. Powell, J. D. Robb, W. D. Lyman, J. R. Herrick, J. F. Ellis, J. McMahon, D. L. Edwards, L. Walker — and nine ladies — Mrs. E. M. Wilson, Mrs. President Marsh, Mrs. President E. A. Tanner, Miss Wing, Miss Mack, Miss Carson, Miss Scott, Miss Adams, Miss Pool, and their associates and assistants — who have been the instructors in this institution. Surely, we have heard no dissent from them. Their high standing as a body of educators has not been surpassed in the State. Their judgment is entitled to respect and confidence.

It only remains to express our gratitude to God for the continued existence of Tualatin Academy and Pacific University. We hold in grateful remembrance the two great societies that proposed and have aided it from the first. We inscribe a memorial tablet to Rev. Harvey Clarke for his gift of two hundred acres of land and ten years of service as president and agent essential to its being, and to other like donors and helpers. We owe grateful remembrance to such a body of instructors, who have shared its discomforts patiently while doing its work. We keep in glad memory its eighty-three graduates, alumni and alumnæ, most of whom still live to reflect honor upon their *Alma Mater*, but also to realize that their faithful and patient course of study to the end made this academy and this college possible. We rejoice in the prosperity of many hundreds of other students who have remained with us for a few years, or even a few months, only. We thank God for Dr. Marsh, its first president, to whose untiring zeal and courage for a quarter of a century are due to the order of its course and the chief endowment for its support. We recall the aged matron, Mrs. Tabitha Brown, whose maternal sympathy for the orphan waifs, children of Oregon pioneers, fathers or mothers who died on the plains, caused her and Rev. H. Clarke to plan and build the log orphanage,

collect those children, provide food and clothing for them, and, with others, teach or provide a school for them, and, finally, when the number became too large, and the care too great, transfer the building and the school to the trustees of the academy. The sacredness of this trust has been a precious aroma in the life of academy and college. We know not whether any one of them long shared the benefits of our school, but they were among the first plants in its nursery, and they remember it as their school home. We trust that the Brown endowment fund, left by Mrs. Brown, and now accumulating in the hands of our treasurer as a sacred trust, will at length furnish an income to pay the tuition of many orphans, and thus support at least one instructor in memory of Mrs. Brown, the orphan's friend. No purer or sweeter memorial can grace her name and gladden her children and her grandchildren and great grandchildren in the Pacific Northwest, or reflect more honor on her native town and State, Brunfield, Massachusetts. We recall the devotion of A. T. Smith and Deacon T. G. Naylor, early trustees, to the well-being of the institution, and many other friends of its infancy, by whose help it grew.

We trust that the Marsh endowment fund, begun by his small bequest, and rapidly increased by our treasurer's faithfulness and skill, shall, ere many years, become the endowed professorship of its author's favorite and chosen studies, mental and moral philosphy.

We trust, also, that the Eells endowment fund, now creeping up into the thousands, may, before a third decade closes, furnish an income to support a professor of those ancient languages and literature which have done so much to give depth of thought and breadth of influence to college-trained students, and thus extend the benefits indefinitely to future students, according to the wish and aim of the liberal donors, Rev. Cushing Eels, D. D., and wife.

We are well aware that the life of this institution of learning gave life and growth to the village, and a full reward to all the people for whatever they did in its behalf. We know that most abundant blessings return to liberal souls.

Now, as a Board of Trustees, twenty-eight of whom have been thus associated, ten of whom have died, one, only, of the first incorporators, and two, only, of the second incorporators, now remaining in the board, we can unite in a thank-offering of praise to God that He has called us to the trust and service of this institution of Christian learning. We are well aware that it has been largely a season of preparation. We have aimed and prayed that it might be a constant benediction to the assembled youth and to all the homes of the people. We rejoice that it retains its long-tried friends in the Eastern churches and National societies. For their gifts and sympathy, we have cherished gratitude and hope. With the gains of four

decades assured, we now face the future. It is not to rest, but enlarge our view and our plans. We need and must keep abreast of the inflowing population. The outlook cheers. The door of opportunity opens. The demand for trained youth of the best Christian stamp is urgent. The material is at hand in our homes and churches. The prayers and purposes of the good and true are with us. Ours is vantage ground more commanding than we could see forty, thirty or twenty years ago. We need not abate a jot of heart, or hope, or courage, to gird up our strength for a longer term, and deliver our work to others, whom we may trust to extend it to other generations.

Our third president is ready and eager to lead on and up to the highest ideal and broadest culture of the academy and college. Th gentleman and lady principals of the academy and their assistants show by the choice quality of their work now done and doing, their ability and aim to bring out even more and better fruits of culture. The faculty of the college rejoice in the real and finer growths of their departments under the improved qualities of the academic grades. They will join heartily in the upward and onward movements of the institution, especially if relief can be given in some lines of study by a division of labor. In manufactories one man is set to do one line of work, and he is expected to do that perfectly. It must be so in the college. One or two men cannot do everything. It takes many persons to do everything in an institution of learning, and it pays to have them. This means the investment of more money. This is now the imperative demand of Tualatin Academy and Pacific University. What have we as a ground of hope? The same purpose and plan with which we began forty years ago. These same great Missionary Societies, the American Home Missionary Society and the American College and Education Society, and their friends in four thousand churches! We have the assets and experience of forty years. The institution is an object lesson. We have its site and furnishings. Its endowment. It faculty. Its graduates. Its students. Its friends. Possibly its foes, for every cause must prove its worth by its enemies as well as by its friends. We have more and better material out of which to make more finished products. We have larger home resources, and abler and more willing donors. We know our pressing needs. We can utilize our gains more wisely. We have the same Divine Providence and Holy Spirit to safely lead us and assure us the best results.

THE HIGH SCHOOL — ITS IDEAL. — This is a growth. It has come up from the common school through the natural and needful process of grading. Its roots reach through all the grades and divisions down to the lowest primary, and its lessons are shared by the pupils in all

the departments. For example, the inevitable trio, reading, writing and arithmetic occurs at every stage of the process to the day of graduation, and the teachers of the rudiments must have in constant view, and insist in practice upon the perfect rules of each art, which the progressing classes carry out in a wider range of examples. To read the simplest lessons of one syllable well, is the way to fit a boy or girl to read lessons of two or three syllables well, for failure to know, or pronounce letters or syllables correctly, is failure at every stage of the process. The best elocution begins with the infant classes.

So the best penman takes the most care to form each letter and word with exact line, curve and measure. If his first lessons and practice are wrong, his later ones must be a constant process of correction, and so far of loss.

The most difficult thing in figures is to learn, or accept the axiom that one and one make two, or that signs represent numbers and values.

The hardest task in drawing or engraving is to make a straight line, and the next hardest, is to make light or heavy lines in exact degrees.

The first lesson in painting is to distinguish colors, and give each one an accurate name.

In music, the first thing to know, is a pure tone, and the first thing to do is to give it, or sound it. All the uses and eloquence of elocution, of penmanship, of numbers, of drawing, of painting and of music, consist in the correct combinations, first principles, and these are taught the primary classes and continued through the grammar school and high school. The modern system of school books conforms to these ideas, and commends their fitness, as they adhere to and illustrate them. Oral grammar is correct speech, and its study begins with the first words and sentences, which are heard in the nursery.

Our public schools are in idea as they are in fact a unit from infant class to graduation. The grammar department is a needful and careful division of labor, which in kind and quality has been in process in the lower divisions. The high school is only another series of divisons of the same sort of labor, extended a little more widely into analogous and related studies.

ITS PROVISIONS.— The American public school system is the most remarkable factor of the American nationality. It has been from the first the local educator in the principles of self-government. The men and women who were forced to leave England in order to secure and enjoy the rights which they deemed inalienable, began to exercise those rights not only in their churches but in their school districts. These school districts were their smallest voting precincts. In them were the first discussions of all questions, and these were settled by vote and executed by officers chosen by those free voters. They voted

to have schools, and to assess and collect taxes on their property and pay expenses. The school district was a pure democracy, — a perfect self-government in its own sphere, of which the town was only a larger type in its scope of legislation, and the colony or State a larger one, and finally the union of colonies, the normal and highest and largest self-government. The district from the first has taught every citizen his rights and his duties, and fitted him to be an intelligent voter in town, city, State and National politics, by teaching him to discuss every subject, to listen to others and respect their rights, to submit to majorities and bear his part of the public burdens, while enjoying the utmost personal freedom. Within his district every child had equal rights to all its provisions. There was no exclusive class, distinction or caste. The primary and the grammar departments were open alike to all, rich and poor. When grants of land, or of money, or of libraries, or of professional endowments were made to given districts, every pupil in those districts could claim and enjoy those special advantages.

As the system developed its value in the older States, statesmen forecast its prospective use in the new territories, and when legislation began in 1787, for the opening Northwest, Congress, on the recommendation of Hon. Nathan Davis, of Massachusetts, gave the sixteenth section in every township as an inalienable fund for free schools, and entrusted its own portion to the care of every State. That immense grant was forever vested in every child in the State, with all its accruing advantages.

When the United States Government was extended over Oregon, August 14, 1848, — then our only territory on the Pacific — Congress, at the suggestion of Hon. J. Q. Thornton, our provisional delegate at Washington, granted the sixteenth and thirty-sixth sections for an inalienable free school fund, thus securing to every child the advantages that might come from the investment.

In the faithful execution of those trusts, very large permanent endowments have accrued and will accrue to many States. In the natural growth and improvement of the school system, very great advantages have been gained. These funds and these benefits are vested in the children of the States. Congress, as the almoner of the public domain, has vested other large grants in agricultural colleges and State universities for public instruction, which cannot be alienated except by a wicked waste of them, which must be shared freely by all who wish or can attain their grades of instruction, provided their income meets the demand. These investments for the lower or higher public schools impose the duty upon the official trustees to make the best possible provisions for all grades of public schools.

If the educators of the district, the county or the State, find the primary school, the grammar school or the high school, one or two or all three, the best mode of giving public instruction, then, by the terms of the grant, they are authorized and required to adopt one or all those modes.

It is not a question of taxes, but of disbursing the income of a permanent endowment. The boards of public instruction in every district, or in the State, in some respects, are like the trustees of corporate schools, empowered to spend the income of endowment according to their best judgment. Having been chosen by the people, they must expend the proceeds of the vested funds in the best way.

THE DEFICITS.— It has been found, in fact, that the income of the public school funds falls far short of the needs of the local districts and also of the State colleges. By constitutional provision a tax of three mills must be assessed and collected like other taxes on all the property of the State, to supplement the income from the endowments for all the districts which have duly reported their schools. Special legislation grants funds to meet the deficiency in the State colleges, as they get no part of the three mill tax. By the constitution every district can tax itself, within certain limits, in order to make wise provisions for its public schools. Whenever such three mill or special tax comes into the district treasury its directors are authorized and required to use it as they do the income of the endowments, for the best instruction of all classes of pupils of school age. They have no right to remand the pupils of higher grades to lower grades. They have no right to proscribe advanced pupils and refuse to provide anything but a primary school, if they have funds or the means to pay for a grammar and a high school. Nor have they the right to withhold the motive of the grammar or high school advantages from the pupils of the primary divisions.

ITS GROWTH.— The American public school system is the growth of the generations, and even of the centuries of our history. Its thought and plan have been woven into the warp and roof of our social and civil policy. Its spirit, like leaven, is diffusing itself through our national life. It has become robust and strong, like the oak. Its top may be cut and its branches marred and lopped, but they will grow out again, for its heart is sound and its roots will not die.

OBJECTIONS.— In its earlier stages the schools were continued only three or six months per year, and the pupils were at work in the house, in the shop, on the farm, or on the sea, for six months of the year. The youths thus were forming habits of industry and of economy while they were learning from books. They learned trades while they studied principles. Their bodies and minds grew strong and

healthful alike. They finally graduated from the free school — and many of them had the best and only instruction there — to enter upon the chosen profession and work of life, in which they had, every one, already been partly trained. There was no friction in the process.

But since the opportunity and aim have been to make the public school the best possible, its great motive has drawn the pupils from physical work, and the needful habits of industry and economy. Its advantages have been gained at the loss of the robust virtues which endow the boy and the girl for the trials and necessities of mature manhood and womanhood. The public school is liable to graduate whole regiments of sickly sentimentalists; young gentlemen unused and unfit to work, and young ladies decked in the latest fashion, with distaste for the toil which their parents have endured. This evil and this objection does not grow out of their special studies or degree of advancement, but in spite of it, and from neglect of those practical habits of work which give firmness to bone and sinew, and tone to nerve, and skill for tasks that must be done.

THE REMEDY.— It is not to abolish, but to perfect the system. It is to restore the physical training of the olden time. It is the province of the parent or guardian to provide for the industrial habits of his child. It is his duty to see to it that every son and daughter learns to do some kind of work, and to do it habitually. It is his duty to set them upon tasks of work at an early age. They can do it most wisely. They have the strongest motives to do it. They have the best means to do it in the house, in the shop, on the farm, in the woods, on the ship or boat, in the factory, in the store, or in the orchard, or garden, or office. They can give each child an interest in his task and its fruits, and commend him in it. They can invest it with dignity. They can fit him or her to take their own places in life. They must be the prime and chief movers in this process, as the fathers and mothers were before them.

It is the province of the school boards, aware of this grave defect, to limit the time of pupils in the higher grades to one-half the school year, and to require certificates from parents or guardians that they have spent six months of every year in some chosen industrial pursuit.

Such a rule would insure better study when they do come. It would insure health. It would insure good habits. It would insure fitness for life's work. It would remove a large part of the evils which are likely to grow out of improved public school instruction. It would graduate young men and women more mature and better equipped for the duties which they must assume in common with other citizens.

CHAPTER XVI.

ON PROHIBITION.

A Plea for Prohibition — Written During the Prohibition Amendment Campaign in Oregon, in 1886.

THE PROHIBITION AMENDMENT.

OBJECTIONS: A long list of names — but three or four objections.

(A) 1. It does not, on trial, prohibit. We have many noted witnesses on the ground who testify that it does prohibit. But many say:

(B) It cannot, because it annuls personal liberty. But local option is on the same principle.

2. Regulation by low or high license is partial prohibition.

3. Business men prohibit it on railroad cars, steamboats, in shops and stores.

4. It is prohibited on Sundays and election days.

5. It is prohibited to minors and to the insane, to prisoners, and criminals, and Indians, and common and crazy drunkards.

6. It is prohibited to all who do not and cannot pay for it.

(C) But liquor sellers will break and defy the law:

1. This brands them as lawless citizens.

2. It implies that such is the habit of liquor sellers, now.

3. It implies that they are defiant of the public welfare solely for gain.

4. It yields to them supreme authority.

5. It protects them in destroying the home and family, in the person of fathers, husbands and sons.

PART SECOND.

2. The second objection is that it is a moral question to be solved by arguments addressed to reason and the moral sense.

But every law on the sale of liquors is a civil act. It is legislation. It is municipal, and as our courts decide, constitutional. Courts affirm the municipal power of protection against the evils of this traffic.

The evils are (a) financial disaster to citizens; (b) financial loss to the public in the costs of two-thirds of the crimes and criminal proceedings; in the loss of manhood; in the loss of youth. A young man at twenty-one has cost his parents $2,000, and he is worth the interest of that money at common labor thirty or forty years, at the lowest rate, and much more at usual rates. The saloon makes war on that boy. It aims to make him a slave to whiskey. It never ceases until it gets all his money, and turns him out a hopeless sot, with a kick and a curse. This is the constant tendency of the traffic, and this is its ripe fruit.

When a man engages in that business simply to make money at the cost of another man's injury and ruin, he is not open to moral appeals. When his victim has found the drink habit, he is dead to the persuasions and moral appeals of his best friends.

Both have passed to the realm of civil affairs. It is a question of public welfare *versus* the personal greed of the seller, and the personal slavery of the drinker.

A case in point:

A captain on one of our steamers was a slave to whiskey. No appeal could change him. At last word came from the chief authority, through the superintendent, to dismiss him. "Is that the end?" he asked.

"Yes: we can employ you no more, though we know your value, and wish to do it." The captain turned and said: "I have drank my last glass of wine, beer or whiskey," and he has kept his word.

His last chance was prohibition. It was a business matter. It was a civil act. Men miss the facts when they relegate the whiskey traffic to the domain of morals. It belongs to civil affairs. Its evils cannot be stopped by appeals to the sense of right and wrong in the traffic any more than that of the opium vender. But it is said that men will drink intoxicating liquors, and men will sell them, law or no law, and what can you do about it?

We reply: That any business which injures the persons, the homes and families of the people; which entails losses and untold miseries upon the public in many ways, and does no good, except to distribute its ill-gotten gains among a class of helpers. It becomes a matter of civil duty to stop that business. It cannot be a wise public policy to license that business and protect it by law. Duty and wisdom unite to demand the protection of defenseless wives and children, the helpless whiskey slaves, and the suffering, overtaxed public.

3. But the third great objection of notable men is, that the public treasury needs the license fees and the business which this traffic brings.

It is known that the costs of this business are many times greater to the public than the business and licenses bring to the community. The waste of $700,000,000 in this business can never be met in the gains to any city or State from it.

What destroys men and their homes and makes paupers and criminals, cannot be restored as a health and wealth giving power to any community. This has been

tried, and in every case has proved a failure. To yield to the whiskey sellers' greed for the sake of the public greed for business and license fees, is a destructive policy, and not wise care for the public good.

It is to absorb, and reabsorb into the body politic, a virus, which, like blood poison, will induce paralysis and death to any people.

If you object that we are helpless in this dilemma, you confess that this whiskey cancer has gone beyond cure, and that the public are doomed to utter ruin by its dominant power.

If such is the fact, society is hopeless. Its decay is only a question of time — a few years — a generation or two at most.

But, if you say that a free people, like ours, have the vitality to rouse up and cast off this viper, and that its sting, like the firing on Sumter, will fire the Nation to protect itself, by cutting off the viper's head, you admit the principal of prohibition for which we now contend. We are sure that you will find no other solution of the question.

It is the old question up in a new form. Our slavery to the slave power had to overcome that power, or itself die in bondage.

Our bondage to the rum power must be broken, or we shall all die slaves.

It is strange that prominent and respected citizens openly confess that bondage, and cringe under its tyranny.

One hope of relief is, that we are waking up to face the issue, we are opening our eyes to its magnitude. We are not trifling. We are not turned from its dissension by ridicule, or ill names with it. We are not deterred from duty by scoffs, or jeers, or threats. We

bring to this question all possible lessons of experience — all the tests of fair public trial in towns, cities and States. We take counsel of the soundest principles of social life. We adopt the only maximums on which society is possible.

We ask every man's support on the basis of the public good, which every citizen makes oath and covenant to support.

We appeal to the intelligent judgment of men for the correctness of our conclusions. We adopt no Malthusian scheme.

We herald no pessimistic teachings. We behold a mighty evil entrenched in appetite and passion, fed by avarice, which threatens to consume the life of our State and Nation. We forewarn of the danger, and forecast the only known remedy.

We appeal to a free and thoughtful people to study the peril and rally for the common safety. We implore divine wisdom and power in hearts of men to make this appeal effective.

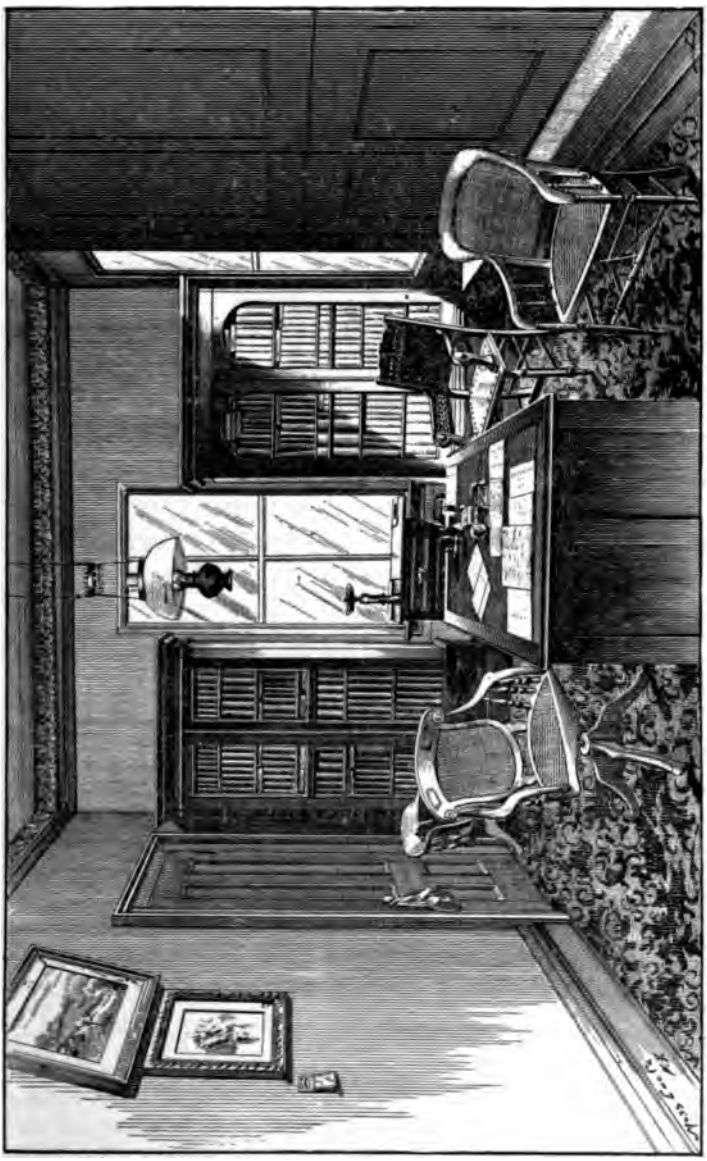
CHAPTER XVII.

PAPERS UPON OREGON PIONEER HISTORY.

Centennial Paper — *The American Colonist*, in Oregon, With Lovejoy's Account of Whitman's Winter Journey — The Pioneers of 1848 — An Occasional Address Before the Oregon Pioneer Society.

CENTENNIAL PAPER — "THE AMERICAN COLONIST" IN OREGON — AN ADDRESS DELIVERED BEFORE THE PIONEER HISTORICAL SOCIETY OF OREGON, AT ASTORIA, FEBRUARY 22, 1876, BY REV. GEORGE H. ATKINSON, D. D.

Mr. President. Ladies and Gentlemen of the Pioneer Historical Society of Oregon: The history of great Nations is that of colonies. As far back as human records reach we find outward movements from the early centers of population; then a replanting and vigorous growth in new regions.



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The attempt once to build a tower and a vast central city and home, inclusive and exclusive alike, resulted in a Babel — a confusion of tongues — a diffusing of tribes East, West, North and South, to settle the wilderness and build up Nations. Such was the origin of the Assyrian, Persian, Egyptian, and Syrian empires and monarchies; such also of the maritime provinces around the Mediterranean, which, at length, grew to be semi-republics, small and large — some, indeed, of imperial sway.

The founders of Nineveh and Babylon were colonists; and Medo Persia, by its very name indicates its colonial migrations and character. Abraham — the founder of the Hebrew commonwealth, that has outlived all others and infused its thought and spirit more than any into the world — was a religious colonist.

The Hyksos or shepherd tribes and Kings of Egypt, who drove off tyrants and held the sceptre of that land for centuries, were probably colonists from Arabia.

Famed as the Greeks have been, we find their history to be that of migratory tribes — chiefly the Pelopidæ and the Heraclidæ of the earlier ages of the Peloponnessus, and later the rival Dorians from Thessaly; also, the Ionians, Eolians and Beotians that became, at length, masters of the whole country and founders of the rich provinces around the Ægean and the Adriatic.

We know what mingling of tribes and people made by the conglomerate mass of the domain of the Cæsars; and how the Gallic and Teutonic, and Anglo-Saxon have been intermingled during almost twenty centuries, to give the world those strong, composite, imperial nations — the French, the German, and the English. We know what colonies from Europe peopled America — North and South — and how the various republics of both regions have grown up with more or less of strength and consistency during the last three centuries.

Certain qualities and principles in the foundation of colonial States have become patent to philosophical minds, and have almost passed into the studies of our children. The problem of National life, growth, and confirmed strength, or decline and decay, has been so often solved, and its factors have been so often analyzed and clearly stated, that well-read and observing people are quite well able to forecast the future from the past and the present. It has been natural for the English these many years to lead in colonial enterprise, since they so much inherit the old Danish love of adventure, the robust Saxon courage, and the dash of the Norman; and wherever you find their trading factories — which have always had a colonial stamp and purpose with traffic as a means — whether in the East or West India Islands or mainlands — or, whether in Southern or Western Africa,

or in South or North America, or Australia — you will find the English type not only in speech, but in spirit, with clear traces of earliest as well as later ancestral blood. It has been quite as natural for the American to inherit a similar type and spirit of adventure, having sprung from the common English stock with fresher blood from the Gallic, Teutonic and Scandinavian countries.

Besides the colonial bias, certain elements of freedom, social equality and confidence in man's personal rights and powers of self-government have gained a firm setting and sway in American character, which are sure to appear in his life in new fields of activity, and especially in this formation of new American States. The drift of population from its first centers on the New England Coast, along the shores Northward and Southward, and along the rivers and valleys inland, bore the same convictions of man's rights and duties, which had been welded in the fierce strife of civil war and the hot fires of persecution, and also bore onward the same habits of steady industry and earnest thought and outspoken opinion, as moved the Pilgrim Fathers to cross the ocean and found a new and quiet home in the wilderness.

The trading Hollander of New York, the English Quaker of Pennsylvania, and the partly enfranchised cavalier of Virginia, each traced his family lineaments in the increasing lines of caravans, sent from their several centers over the Alleghanies to settle the virgin lands of the great valley of the Mississippi and its branches. All these currents gradually have been intermingling, as the waters of the upper stream of our own majestic Columbia, distinct at first, but finally interfused into one homogeneous quality.

The earlier and primary emigrations, followed by the secondary, on a grander scale, to people the great Mississippi Valley, had manifold other movements of the people to possess the lakes, the prairies, the gulf, and the vast mineral and forest regions, and river systems. Motives of such force have called out the utmost daring of early adventurers, and the thoughtful planning and intense energy of the later founders of the cities and States of the interior.

With such experiences in the past generations, there was need of as grand an opportunity and occasion to arouse the American for a march of two thousand miles from the rich lands of Ohio and Kentucky, Illinois and Missouri, in order to make a new home on this Northwest Coast. The mild, equable climate, the vicinity of the great ocean, the prospect of an unusual largess of land, the sudden discovery of the precious metals over large areas, have combined to furnish that motive, and give it the steadiness of a law of attraction.

But the grandeur of the enterprise was matched by the gravity of the undertaking. Other eyes were upon the same regions. Other feet

were traversing the same plains and mountains, and threading the same rivers, as traders under the banner of England's wise leaders, and the strong support of money, of a corporate central power, of national sympathy, and of large numbers of interested adherents. Besides all this, the aborigines held their native domain in confident and somewhat defiant security.

It would be a task to establish settlements on uninhabited lands two thousand miles from the homes of settlers, who have their route to find and their track to make thither. How could a few small companies expect to thread their way over unexplored, treeless, apparently desert plains, and over three mountain ranges, and establish their homes, their government and their institutions firmly among such opposing forces?

This was the problem to be solved by the American colonist in Oregon.

Such was not in the thought of the trapper, who had wandered from his Eastern abode, a lone exile among the mountains; yet his love of home life soon returned, and brought him early among the settlers, and in sympathy with their plans. The daring and freedom of his hunting life fitted him for bold measures. Unused to conventional rules, his good sense and quick perception made him a strong ally in the cause of American principles and institutions, from which exile had not weakened his love, but rather kindled it with enthusiasm. You can readily imagine the quiet purpose of such men as Russel, the trapper from Maine, and the energy of the old Virginian, Meek, calling aloud on the settlers to follow him, after the motion was made to divide the House on the question of a Provisional Government.

It was a pivotal point in the early history of the few score of Americans then in the country, to decide this question, and when, by count, fifty-two voted "aye" to fifty "nay," and the chairman declared the affirmative, the shout of liberty from the mountaineers carried the note of victory for the American cause. Doubtless this class of men were slow to see all the issues involved, but they saw the main point, and worked for it as for a hunter's prize. Though they had no plan to become colonists, it was their lot, finally, to be an important factor in the new settlement, and we rightly enroll the American trappers on the list of American colonists in Oregon. They did not appear at first, for the trader had preceded them. The British navigation laws after the Revolution, which excluded American ships from the ports of Great Britain and of her colonies, compelled the enterprise of Eastern merchants to seek new regions. In the early years of this century there were over twenty American vessels traversing this Coast,

carrying peltries to China, exchanging them for silks and teas, which again were exchanged in Eastern ports for goods and outfit for new voyages.

It was this enterprise which Mr. Astor elaborated into a system. Not able to depend upon casual supplies of furs, he resolved to have his own posts and factories in the interior, and his depot near the sea, and his annual ship supply to Astoria, which plan was effected in 1811, but defeated the next year by British influence, leaving hardly one man in sympathy with our Government in Oregon.

The plan of Captain Wyeth's trading settlement, in 1832, was similar, yet, in a few years, its failure left only a few faithful colonists to await the coming of future citizens of the country, and share with them its peril and its blessings. But the energy of such traders, followed, as they were, by the vessels of Mr. Cushing, of Newburyport, and others, furnishing supplies independently of the Honorable Hudson Bay Company, gave strength and confidence to the people. But like the unformed materials in the soil, the elements of society from 1811 to 1834 were scattered. Neither trapper nor trader designed to plant a colony, or build up a State. Their prime object was the profits of their business.

The missionary appeared on the stage in 1834, as another factor in the future colony. Invited by an Indian delegation, in 1833, to bring them God's message, they counted it a providential call, and hastened to this region, not to found a government, but to preach the Gospel of Christ. The journey of the Messrs. Lee, Shepherd and Edwards across the plains on horseback, in 1834, gave little sign of permanent settlement. Goods and families by sea, and a few pioneers over the trail by land, gave the enemy in Great Britain reason to say: "The Americans cannot settle Oregon." This, one of their writers in the Westminster *Review*, did say. The Honorable Hudson Bay Company's policy of sending off by ship all adventurers, traders and explorers, without cost, if need be, and to return none, easily reduced these few settlers to a small number.

In 1836 another small missionary company, with the first wagon, came in sight of the rendezvous of the fur traders and trappers in the Rocky Mountains; and now two ladies also appeared — Mrs. Whitman and Mrs. Spaulding, the first white women who had ever crossed the Rocky Mountains. On seeing them an old trapper exclaimed: "There is something which the Honorable Hudson Bay Company cannot send out of the country." It was a sort of prophecy, yet they came only to proclaim the Kingdom of Christ, not to establish an American colony. They endured the common hardships in obedience to the Master's command and example, sustained by the voluntary offerings and prayers of the churches, and guided by

their understanding of the Word of God. Honorable W. H. Gray, of Astoria, is the only survivor of this second missionary company. It was not strange that they were slow to learn the part which their missions were to play in the colonial history of the forming settlements. Rev. Jason Lee, of the Methodist Episcopal Mission, seeing the need of goods for the people, lest their dependence upon a foreign company should expose them to suffer, or compel them to depart, secured an assorted cargo in the first, or second ship, that brought reinforcements. The quiet Christian homes and schools of the Methodist Episcopal Mission in the Willamette, and of the American Baptist Church's Foreign Mission in the interior, formed centers of discussion, as well as of hospitality, for the people. The Indian, as an objective point of influence, was found to be under control of hostile forces, dependent and subject largely to them, and thus he became an occasion of pressing the question of their duty to their country into the front, for his sake as well as their own. Their directors and supporters in the East could not understand it. Some of their own number did not. But the leaders, like J. Lee and Dr. M. Whitman, Messrs. Gray and Abernethy, and a few others, saw that patriotism in such an hour and place, was becoming the most urgent Christian duty. Lee's early enterprise to secure a band of cattle, in which he was aided with funds to buy, and free passage for eight men to California by A. Slocum, Esq., United States Navy, on the brig *Lariat*, in 1836, gave the settlers power to live and cultivate the soil. It assured their homes of comfort, and their families of security from want. It was an act alike honorable to his head and to his heart, reflecting credit, as did the cargo of goods, upon the Methodist Episcopal Church, which he represented.

Similar efforts to furnish the Indians of the interior with seed, utensils and stock, and win them from a nomad life to the cultivation of their soil, to instruct them in these arts, and in Christian knowledge, while furnishing shelter, food and guides for the annual company of settlers, that came over the mountains, show how intimately the duties of the patriot and Christian are bound together.

Judging from all the evidence we have, we find that the heart-beat of the American missionaries was in unison with the colonists. They were, in fact, the advance guard of a true Christian civilization.

While these events were passing, the pioneers of the West, and even more remote East, began to be aroused to possess this new opening for settlement on the Pacific. Immigrants had been slowly sifting into the country; so that in the fall of 1840 there were thirty-six American settlers, twenty-five of whom, with native wives; thirty-three American women, thirty-two children, thirteen lay members of Protestant Missions, nineteen ministers (thirteen Methodists,

six Congregational), four physicians (three American, one English), three Jesuit priests, and sixty Canadian French, making, outside of the Hudson Bay Company, 137 Americans and sixty-six Canadians, counting three priests as such. For these statistics, and many other essential facts, I am indebted to Honorable W. H. Gray's invaluable history of the current events of those early times.

These two hundred colonists, nearly one-third of them opposed to the organization of any form of Provisional Government, and favoring the sway of the foreign corporation that had ruled so long in trade and in civil and social life, were a weak company to form a government, and hold the country under peaceful and efficient law. But with a heroic courage this they essayed to do in the face of all foes and hindrances. The first and second attempts having failed, the object was finally, after two years, won by means of what was styled the "Wolf Meeting," called to protect their persons and their stock from wild beasts, and ending in a resolution to organize a government for the protection of themselves and their families. Thus began the Provisional Government of Oregon, on May 2, 1843, the success of the plan being largely due to the efforts of Messrs. W. H. Gray, LeBreton, Shortess, Beers, Russell, Meek, Mr. Hubbard, Mr. O'Neil, and a few others.

But opposition from the Canadian citizens of the Willamette had taken definite form in an address containing seventeen specific counts, published the next year, for example: "These signers were opposed to petitions to the United States till the boundaries were fixed; to the Provisional Government on account of its cost and the inability of the people to govern themselves; to the military as a menace to the Indians; as English subjects they would welcome all classes of people from France, California (United States), or even natives of this country."

These specifications show how isolated the true American settlers, numbering hardly more than two hundred, were at that hour — over two thousand miles from their own government, having neither its protection nor even recognition; almost in the hands of a powerful politico-commercial company, that had its chain of trading factories and forts stretching across the Continent, and its ships and messengers continually passing and re-passing to England, bringing it into constant sympathy with the British Government. More than all, its Governor General, Sir George Simpson, had brought his first immigration of British subjects from the Red River settlements to occupy these lands, in behalf of the crown. Their journals and their diplomatic councils were made to believe that this was their moment to secure the prize of Oregon. The United States Government was led by them

to believe that it could not be settled by Americans, for, as they declared, "Wagons could never pass from the Missouri to the Columbia River."

At this juncture the patriotism of the American colonist proved itself equal to the occasion. In issue with the subjects of another nation on his country's domain, having few supporters and little means against this rich trading corporation, a leagued embassy of the most powerful nation in Europe, beset by hostile bands of Indians, and by secret religious foes and plotters, he raised the American standard of self-government and inscribed the principles of his country upon its banner, and rallied under its folds, to live or to die in its defense. His patriotism had before cost many a personal peril of life, in crossing and re-crossing the Continent, threading his way among fierce tribes of savages, hungry, cold, and almost naked. This discipline, however, made him ready for another and greater sacrifice, if need be, to save Oregon for his country. The jubilant toasts at the dinner table in Fort Walla Walla, in October, 1842, when the message came: "The brigade has arrived and the Red River emigrants are over the mountains," with the defiant sneer, "Now the Americans may whistle, the country is ours," roused Dr. Whitman, then sitting at the table, to say: "The country is not yours; I will cross the continent this winter and bring an immigration large enough to settle it." In two hours he was at his station (Waiilatpu) twenty-four miles distant. Leaping from his foaming horse, he said: "I must go to the States this winter." In two days, leaving wife and home, he was on his way with his Indian guide, and only one companion, Hon. Amos Lawrence Lovejoy, a nephew of Honorable Abbot Lawrence, late Minister to England. Hardly a day on their journey, (the Indians, doubtless, so instructed), forbade them to proceed, but, by parley, they got away. What sufferings they endured from snows and partly frozen rivers, and hunger and fatigue and danger, during that perilous winter passage of nearly four months, has been described by General Lovejoy, the survivor, who shared it all and did his utmost to aid the plan, and also by those who heard it from Dr. Whitman's lips. A gentleman, Dr. William Barrows, then a teacher in St. Louis, now of Boston, secretary of the Massachusetts Home Missionary Society, who saw him clad in his buffalo and blanket robes, with frozen feet and hands, standing among the mountaineers in St. Louis, on a morning late in February, 1843, resisting their entreaties to stop and tell the story of his winter trip, and then hasten on to Washington, though then ignorant of his aim, never forgot the impression of his energy and earnest purpose. You can imagine him clad in the same rough buffalo garb, a few days later, sitting in the office of Honorable Daniel Webster, then Secretary of State, pleading with him not to trade Oregon for the fisheries of

New Foundland, and urging the same plea before President John Tyler, pledging himself to take an emigration, with their wagons, to the Columbia River that year. On this promise of the missionary, President Tyler deferred the plan of sale. Those who saw him overtaking the emigrants, whom he had encouraged to start, at the North Platte River in June, 1843, and bid them throw away their skin boats, prepared for crossing, and saw him for three days crossing and re-crossing that wide stream, swimming his horse to find the best ford, and at last heard him order the one hundred or more teams and wagons to be chained together and driven in one long line to ford, for two miles, that river, swollen by spring floods, cheering the drivers, permitting not a moment's halt, lest they should sink in the quicksands, will never forget the man and the deed.

General J. C. Fremont had been sent by President Tyler with an escort to make and protect a path for this emigration; but he found the path opened by their wagon train, and guided and guarded by the vigilant care of Dr. Whitman. He had taken one wagon across in 1836, and now, seven years later, he could take one hundred.

At Fort Hall the usual effort was made by the Honorable Hudson Bay Company's agents to exchange horses for wagons, under the old plea of impossibility to take them to the Columbia; but Dr. Whitman interposed, asking the emigrants to trust him, as they had done, and he would take their wagons to the Columbia. It was done, and they arrived safely at his station, about eight hundred strong — their families, wagons, furniture, utensils and seed; to be refreshed from his gardens and the flour transported one hundred miles on horses by Rev. H. H. Spaulding, another missionary, from his station at Lapwai; for Dr. Whitman's flour mill had been burned by his foes during his absence. Then he sent them on their way rejoicing, down the Columbia.

This immigration outnumbered all the employes of the Honorable Hudson Bay Company and their immigration from the Red River. It opened and advertised the route for wagons across the continent, and saved Oregon to the United States.

Dr. Marcus Whitman, the missionary patriot, saw the crisis, put himself into the breach, and saved the State from foreign control. When this grand scheme was in process, and the wearied colonists were slowly arriving, by boats and by wagons, in the Willamette Valley, hungry and sick, with torn garments, and almost penniless, their appeals to Dr. John McLaughlin, superintendent and chief factor of the Honorable Hudson Bay Company, for flour, groceries and clothing, met a generous response. He ordered the clerks to sell them what they needed, and let none suffer, granting them credit, if necessary. For this act, having been blamed, and required to assume the

debts of the settlers, he nobly said: "When any persons come to my door starving and naked, I will feed and clothe them. I have done my utmost duty to the company, but when you require me to sacrifice my duty to my fellowman and to God, I can serve you no longer." He resigned his office and thenceforward identified himself with the American citizens. His noble face and princely form and most generous deeds entitle him to rank among the noblest benefactors, inscribing on his banner, humanity the highest patriotism.

But wisdom was needed to adjust the Provisional Government. The legislative committee and "triumvirate" executive, with other officers of the people's choice, had served about two years with fair success, yet a more definite constitution was needed, and an executive head.

To one who studies the principles and purposes of the Provisional code, revised from the Iowa code, with only such assumption of sovereignty as the settlers — isolated and neglected by the General Government — required, the impression will be made that there were statesmen among them worthy to be the tribunes of the people. It is enough to say that Congress, in granting Oregon a Territorial Government, August 14, 1848, recognized and endorsed the acts of their Provisional Government.

On the great questions of religious liberty, personal rights and self-government, public education, the rights and extent of citizenship, the protection of property, the co-ordinate rights of taxation and representation, trial by jury, the prompt execution of law, the guards against excessive punishment, and the exclusion of slavery, the American colonists of Oregon proved themselves equal to the citizens of other States, and superior, in some things.

Four years of trial of the Provisional Government, under the executive care of Honorable George Abernethy, chosen twice to the office, proved its wise adaptation to the wants of the people. No better testimonial need be required to the wisdom of the laws or that of their execution.

Meanwhile, the bitterness against the Americans became strong against the missions, and more against the man who had risked his life to save the State, and open a surer and wider field for his own work of blessing the Indian tribes. Some of the crowd who welcomed Jesus into Jerusalem with hosannas, no doubt joined the other crowd, who cried: "Away with Him," "Crucify Him, Crucify Him." So this savage crew, who had received many favors from Dr. Whitman's hands, and had pledged him their hearts, were skillfully turned against him, and roused to slay him and his family and guests, November 29, 1847.

This cruel tragedy made a profound impression in Oregon, and throughout the country. The settlers organized a military force and

marched into the Indian country, defeated the Indians in several battles, and caused the murderers to be brought to trial and execution under the United States Territorial laws, after General Joseph Lane became Governor. By this prompt action, the power of the Americans was felt and impressed on all the tribes. Peace and prosperity attended the growing settlements; but there were still interests of education, of jurisprudence, of agriculture, and of commerce, needing wise provisions.

While urging the Government of the United States to extend its authority over Oregon, the author of the Territorial bill, passed by Congress, August 14, 1848 — Honorable J. Q. Thornton — among others, and in addition to the provisions excluding slavery, as the people had twice voted, and the seventeenth section, enforcing contracts made under the Provisional Government, also inserted the twentieth section — granting the sixteenth and thirty-sixth section in every township for free shools. This act gave impulse and security to this vast blessing for the present and for all future time. Other gentlemen, connected with the various missions, or independently of them, have established primary schools, seminaries, academies and colleges, that have already given an education of more or less extent to thousands of pupils. The same men, with others, have aided in establishing the system of public instruction — now sustained by law and equal taxation — which is of growing power and value. Our churches, founded by these pioneers, rank with those of other States. In the legislative and executive departments, there have been wrought out some of the best results of self-government. Our judicial bench has not suffered in comparison with that of any other State. The gentleman who represents the Supreme Court of the United States, has the distinguished honor of the approval of nearly all of his decisions by that chief tribunal. A fruitful soil and genial climate have stimulated the agriculturist, until our farms rival those of any State in the production of vegetables, fruits and cereals; in the display and use of the most improved implements; in the number and the quality of the flocks and herds; in the annual outlay for improvements and the annual exports for the markets of the world. The forests, the fisheries, and the mines, have enlisted the energies of increasing numbers, while swift steamers, plying our rivers, and our fleets of commerce on the sea, attest the skill of our mariners, the excellence of our harbors, and the breadth of mercantile enterprise.

The American colonist in Oregon has founded a State which takes equal rank with the other thirty-seven of the Union in the intelligence of its constituency, the dignity of its representation, and the strength of its patriotism. In the extent of its area, and the variety and richness of its resources, its mines of coal and iron and the precious

metals, its vast wheat land prairies, its grand forests, noble rivers, and bays bordering the Pacific, as France and England does the Atlantic, it is destined to become a rival of the chief States of the Republic.

As the peaceful and successful founders of a Christian State, the American colonists in Oregon have been clearly led by the guidance of the Prince of Peace.

When mere commercial plans failed, and when the opposing policies of a wealthy corporation imperiled the infant colony, it was found that men connected with the various missions, first and last, were among the chief leaders and most efficient saviors of the commonwealth.

When the future historian shall write up the records of this State for the hundreds of thousands who will dwell where we now do, it will be his pleasant duty to inscribe the highest honors to the pioneer American colonists of Oregon, and place the name of the martyr, Whitman, above them all!

NARRATIVE OF THE WINTER TRIP ACROSS THE ROCKY MOUNTAINS OF DR. MARCUS WHITMAN AND HONORABLE A. LAWRENCE LOVEJOY, IN 1842, FURNISHED BY REQUEST, FROM MR. LOVEJOY, THE SURVIVOR.

OREGON CITY, February 14, 1876.

DR. ATKINSON — *Dear Sir:* In compliance with your request, I will endeavor to give you some idea of the journey of the late Dr. Marcus Whitman from Oregon to Washington, in the winter of 1842 and 1843. True, I was the doctor's traveling companion in that arduous and trying journey, but it would take volumes to describe the many thrilling scenes and dangerous hairbreadth escapes we passed through, traveling, as we did, almost the entire route through a hostile Indian country, and enduring much suffering from the intense cold and snow we had to encounter in passing over the Rocky Mountains in mid-winter. I crossed the plains in company with Dr. White and others, and arrived at Waiilatpu the last of September, 1842. My party camped some two miles below Dr. Whitman's place. The day after our arrival, Dr. Whitman called at our camp and asked me to accompany him to his house, as he wished me to draw up a memorial to Congress to prohibit the sale of ardent spirits in this country. The doctor was alive to the interests of this Coast, and manifested a very warm desire to have it properly represented at Washington; and after numerous conversations with the doctor, touching the future prosperity of Oregon, he asked me one day in a very anxious manner, if I thought it would be possible for him to cross the mountains at that time of the year. I told him I thought he could. He next asked: "Will you accompany me?" After a little reflection,

I told him I would. His arrangements were rapidly made. Through the kindness of Mr. McKinly, then stationed at Fort Walla Walla, Mrs. Whitman was provided with suitable escorts to the Willamette Valley, where she was to remain with her missionary friends until the doctor's return. We left Waiilatpu October 3, 1842, traveled rapidly, reached Fort Hall in eleven days, remained two days to recruit and make a few purchases. The doctor engaged a guide and we left for Fort Winte. We changed from a direct route to one more Southern, through the Spanish country via Salt Lake, Taos and Santa Fe. On our way from Fort Hall to Fort Winte, we had terribly severe weather. The snows retarded our progress and blinded the trail so we lost much time. After arriving at Fort Winte and making some purchases for our trip, we took a new guide and started for Fort Uncumpagra, situated on the waters of Grand River, in the Spanish country. Here our stay was very short. We took a new guide and started for Taos. After being out some four or five days we encountered a terrific snow storm, which forced us to seek shelter in a deep ravine, where we remained snowed in for four days, at which time the storm had somewhat abated, and we attempted to make our way out upon the highlands, but the snow was so deep, and the winds so piercing and cold, we were compelled to return to camp and wait a few days for a change of weather. Our next effort to reach the highlands was more successful; but after spending several days wandering around in the snow, without making much headway, our guide told us that the deep snow had so changed the face of the country, that he was completely lost and could take us no further. This was a terrible blow to the doctor, but he was determined not to give it up without another effort. We at once agreed that the doctor should take the guide and return to Fort Uncumpagra and get a new guide, and I remain in camp with the animals until he could return; which he did in seven days, with our new guide, and we were now on our route again. Nothing of much import occurred but hard and slow traveling, through deep snow, until we reached Grand River, which was frozen on either side about one-third across. Although so intensely cold, the current was so very rapid about one-third of the river in the center was not frozen. Our guide thought it would be dangerous to attempt to cross the river in its present condition, but the doctor, nothing daunted, was the first to take the water. He mounted his horse—the guide and myself shoved the doctor and his horse off the ice into the foaming stream. Away he went completely under water, horse and all, but directly came up, and after buffeting the rapid, foaming current, he reached the ice on the opposite shore, a long way down the stream. He leaped from his horse upon the ice, and soon had his noble animal by his side. The guide and myself

forced in the pack animals and followed the doctor's example, and were soon on the opposite shore drying our frozen clothes by a comfortable fire. We reached Taos in about thirty days, suffered greatly from cold and scarcity of provisions. We were compelled to use mule meat, dogs, and such other animals as came in our reach. We remained at Taos a few days only, and started for Bent's and Savery's Fort, on the headwaters of the Arkansas River. When we had been out some fifteen or twenty days, we met George Bent, a brother of Governor Bent, on his way to Taos. He told us that a party of mountain men would leave Bent's Fort in a few days for St. Louis, but said we would not reach the fort with our pack animals in time to join the party. The doctor, being very anxious to join the party, so he could push on as rapidly as possible to Washington, concluded to leave myself and guide with the animals, and he himself taking the best animal, with some bedding and a small allowance of provision, started alone, hoping, by rapid travel, to reach the Fort in time to join the St. Louis party, but to do so he would have to travel on the Sabbath, something we had not done before. Myself and guide traveled on slowly and reached the Fort in four days, but imagine our astonishment when, on making inquiry about the doctor, we were told that he had not arrived nor had he been heard of. I learned that the party for St. Louis was camped at the Big Cottonwood, forty miles from the Fort, and at my request Mr. Savery very kindly sent an express, telling the party not to proceed any further until we learned something of Dr. Whitman's whereabouts, as he wished to accompany them to St. Louis. Being furnished by the gentlemen of the Fort with a suitable guide, I started in search of the doctor, and traveled up the river about one hundred miles. I learned from the Indians that a man had been there who was lost and was trying to find Bent's Fort. They said they had directed him to go down the river and how to find the Fort. I knew from their description it was the doctor. I returned to the Fort as rapidly as possible, but the doctor had not arrived. We had all become very anxious about him.

Late in the afternoon he came in very much fatigued and despondent; said that he knew that God had bewildered him to punish him for traveling on the Sabbath. During the whole trip he was very regular in his morning and evening devotions, and that was the only time I ever knew him to travel on the Sabbath.

The doctor remained all night at the Fort, starting early on the following morning to join the St. Louis party. Here we parted. The doctor proceeded to Washington. I remained at Bent's Fort until spring, and joined the doctor the following July, near Fort Laramie, on his way to Oregon, in company with a train of emigrants. He often expressed himself to me about the remainder of his journey,

and the manner in which he was received at Washington, and by the Board for Foreign Missions at Boston. He had several interviews with President Tyler, Secretary Webster, and a good many members of Congress, Congress being in session at that time. He urged the immediate termination of the treaty with Great Britain relative to this country, and begged them to extend the laws of the United States over Oregon, and asked for liberal inducements to emigrants to come to this Coast. He was very cordially and kindly received by the President and members of Congress, and, without doubt, the doctor's interviews resulted greatly to the benefit of Oregon and to this Coast. But his reception at the Board for Foreign Missions was not so cordial. The Board was inclined to censure him for leaving his post. The doctor came to the frontier settlement urging the citizens to emigrate to the Pacific. He left Independence, Missouri, in the month of May, 1843, with an emigrant train of about one thousand souls, for Oregon. With his energy and knowledge of the country, he rendered them great assistance in fording the many dangerous and rapid streams they had to cross, and in finding a wagon road through many of the narrow, rugged passes in the mountains. He arrived at Wailatpa, about one year from the time he left, to find his home sadly dilapidated; his flouring mill burnt to the ground. The Indians were very hostile to the doctor for leaving them, and, without doubt, during his absence, the seeds of that assassination were sown (by those haughty Cayuses) which resulted in his death, Mrs. Whitman's, and many others, although it did not take place until some four years after. I remain yours, with great respect,

A. LAWRENCE LOVEJOY.

OCCASIONAL ADDRESS — THE PIONEERS OF 1848 — BY REV. G. H. ATKINSON.

Mr. President, Ladies and Gentlemen of the Oregon Pioneer Association: The year which we celebrate marks a fruitful period for the Pacific Northwest; 1848 was the turning point in our history. Alternate hopes and fears had moved the people up to this date. There had been no recognition by Congress. Laws had been enacted and executed by the pioneers. Society had begun to organize in a few centers, and public sentiment was respected; but our Nation had not recognized this small band of American citizens on her extreme frontier along the Pacific Ocean until 1848. The earlier pioneers — the hunters and trappers, the missionaries and their wives, and the immigrant families of the settlers, had found the path and opened the way hither, and offered a safe and welcome home to all new comers. Great was their task, and nobly they completed it.

They had organized the Provisional Government in 1842-4, on the American plan of equal rights and equal justice to every citizen, and had included all as citizens who were so held under State and National laws. They had ventured the experiment of self-government as a duty of self-protection, and not in disrespect or defiance of Congress or the Constitution. Having marched two thousand miles Westward, over the famed "American desert," and over three mountain ranges, and still standing on American soil, they wished no divorce from the home Government, but, rather, a stronger union with it. The fires of patriotism burned more, not less, brightly within them under the force of their long and painful tramp to plant and defend the "flag of our Nation" on this Pacific frontier.

SPECIAL ENCOURAGEMENTS RESPECTING SETTLEMENTS.— The boundary of Oregon — fifty-four years in dispute — had been fixed (June 15, 1846,) by final treaty with Great Britain, within the latitudes 42° and 49° North, and the crest of the Rocky Mountains on the East, and the Pacific Ocean on the West. Adherents of the British crown, viz: many officers and employes of the Hudson Bay Company, whose policy, for thirty-four years, had been adverse to the settlement of Oregon by Americans, had begun to retire slowly, one by one, and family by family, from the American domain — won by the heroic pioneer immigrations — to the British domain across our Northern line. We were, in 1848, left sole owners, and almost sole occupants, of this extreme Western possession of the United States.

THE COST.— What courage and energy, hunger and thirst, toil and patience, it cost to win this Pacific Northwest, have been put on record in previous addresses, mostly before this society, during its past seven annual meetings. But the deeper and stronger lines of this record are still upon the memories and hearts of the living men, women and children, who made that dreaded journey over the plains or over the sea. We know the names of many of the men. We have omitted names of the pioneer women and children. We have, perhaps, lost beyond recall many of the names of those brave women, wives, and mothers, and sisters, who had the most to suffer and the most to lose on that two thousand miles tramp. They had the least to win by it. They had the least power for the march, or for defense by the way. They were the most exposed and the most helpless. A broken and distressed family, in 1844, is an example. A gentleman who came in the immigration of 1844, and also in that of 1848, relates that the captain ordered a halt at the Platte River to get a supply of buffalo meat. Some opposed the delay. "But," said Mr. Sager, an emigrant with a wife and family of children, "I must stop; I have no meat." His wife, pale and sad, cared for the children. He hunted the buffalo on foot, having no horse; became heated and worn out, and soon was

aken with typhoid fever, died, and was buried on Green River. His widow went on awhile, but sank under the burden of care and of traveling, died, and was buried on the Snake River. Others took the children on over the Blue Mountains to Dr. Whitman's, that welcome resting and refreshing place for the immigrations, and asylum for those in distress and home for orphans. Dr. and Mrs. Whitman took all those children into their family, and cared for them as parents, until they, and part of the children, were killed by the Indians, November 29, 1847. "Why," I asked, "did Mr. Sager start with such small supply of food?" The reply was: "He, like some others, seemed to have no idea how far it was to Oregon, or how hard the way." What improvidence, this, to expose a helpless family to starve on the plains! Yet, were the truth known, many would have been found with little money and little food. Who could have blamed a wife for refusing, as some did, to start on this unknown journey? Who would fail to honor those who had the courage and patient endurance for its long and tiresome march?

ONE BRAVE WOMAN'S EXAMPLE.—There were women on this yearly exodus who knew no fear, and who quailed not when attacked by savages. The McAllister family had reached the DeChutes River. The husband had forded the river with part of their effects. While absent, three Indians attacked Mrs. McAllister, and tried to steal their remnant of food. She seized an ax, knocked down their leader and drove them all from the camp. The quiet heroism of woman never shone brighter than that of the first two in 1836, Mrs. Whitman and Mrs. Spaulding, the latter a frail, consumptive lady, who had to be borne in a wagon one thousand five hundred miles, and who were the first white women that ever crossed the Rocky Mountains. When J. Meek saw them at the rendezvous, he said: "Those are immigrants whom the Honorable Hudson Bay Company cannot send out of Oregon." Hardly less heroic was the long horseback ride of Mrs. C. Eells, Mrs. E. Walker, Mrs. W. H. Gray and Mrs. A. B. Smith, in 1838, from the Missouri to the Columbia. The two latter, who survive and honor us with their presence, know what women had then to endure, who come with their husbands to establish the Christian family among the Indian tribes.

How true-hearted were those hundreds of wives and mothers, who left the comforts of home in the West, and risked all things to share the perils of the way with their husbands in the emigrations of 1843, which saved Oregon. How grandly their spirit rose above trials, and losses, and sickness and death. When men were stricken, how bravely they drove on the teams, prepared the meals, and cared for the little ones. Hard and slow was the trip in 1844. Food failed. Strong men were starving. Cattle were dying. The danger was of

snow in the Blue Mountains. A winter in the Indian country, without provisions, or defense, or shelter. Some fathers went ahead, with only a gun in hand, for game, and a biscuit or two in pocket, in hope of finding supplies and return for families. What a test of woman's courage was this, to be left behind with the children, the broken team, and small food supply! But they did not shrink from the burden.

The immigration of 1847 was stricken with sickness. Many died and were buried by the way. Mothers kissed their children for the last time far out on the plains, and among the mountains, and there they lie in unmarked graves. Husbands and fathers lost their lives in the struggles with disease and the hardships of the way, and committed wives and children to strangers' care. Then, many a woman rose up to do the work of a man and bear the weight of the whole family. That was the year of the great massacre, in which Dr. Whitman and Mrs. Whitman, and many others fell, sending dismay among the settlers. Women then stood strong, and nerved men to make defense and avenge the crime!

The immigration of 1848 found an easier way, and made a shorter and safer journey. But as their long trains of wagons rolled over the Cascade Mountains, the tired look of women was the most noticeable feature. Men can bear dust, and heat and thirst, but how hard it is for women and little children to do it, cramped up in a low top wagon for months, or traveling on the dust and grime all summer.

Our duty to the pioneer women of Oregon is at least to enroll the full name of every one on our list, and to begin now. Her deeds have been in silence! Her toil has never ceased! Her love and faith has never failed! Man owes to her his strength. She fired his courage, nursed his patience, cheered his hopes. If he won a crown, as the founder of new States, she wove the golden chaplet, which, of right, wreathes her own brow. Give respect, confidence and esteem to the pioneer women of Oregon from first to last. Write every name on your roll under its proper year. Hang them upon your walls, beside those of honored men!

Between them write the name of every son and daughter who came with them over the plains in dust and heat and thirst, in fear of storms, and in greater fear of the Indian foe. Write the names of the pioneer-born children of Oregon, whose first ideals of home were the log house, the rough bench, the mud chimney, the trails in the woods, the huge black stumps, the rude implements, the tin plates and tin cups, the scant clothing and the few worn books. Let the full records be kept of what was early done, and of what was borne, to found American States on the Pacific Coast.

THE HUNGER AND ITS DEMANDS. — It was a common saying that the immigrants, after they arrived, could not easily satisfy their hunger. They craved vegetables, and ate, not only carrots and turnips raw, but potatoes also. I saw a young girl, in 1848, pealing potatoes to boil, and eating them raw, as we do apples. She had just come over the plains and could not wait for the potatoes to boil. Mountain air and the long tramp with meagre diet had toned up stomachs to relish and digest coarse, natural food, and do the cooking all within. A gentleman, who came in 1844 and returned in 1847, and came again in 1848, tells this story of eating: Their company had reached the Blue Mountains in October, 1844. Many were hard pushed for daily food, and had to live on less than half rations. He, with another man, started on, trusting to their guns to find food. In twenty-four hours they found no game and had no bread. They waded through the snow on the mountains all day and late into the night without food. He shot twelve prairie chickens the next morning, and finding an Indian camp, he traded an extra woolen shirt for a peck of potatoes. He borrowed a kettle, put in water, picked and dressed the twelve chickens and put them all in for a stew. As the savory odor arose, one man drew out biscuits and a slice of ham, hidden in his pocket for a last resort, and put it in the stew. In a few minutes the other did the same, saying, "this will help to season it." The three sat down for a meal and did not rise until the entire contents of the pot were eaten. They thus had strength to go on to Dr. Whitman's. In those early days women did a great amount of cooking with a few utensils. He saw a Mrs. Scott cook for sixteen men, having only one frying pan in which to make and bake all the bread and fry all the meat, and one tin bucket in which to boil or bake the beans and make the tea.

MOTIVES OF THE JOURNEY TO OREGON. — Why did trains of emigrants annually leave the Missouri border for this region? The fur traders and their employes came for that business alone. The missionaries came to preach the Gospel to the Indians in obedience to the last command of the risen Saviour. Young men came for unknown adventure. Men in debt came in hope of better fortunes. Many, sick and worn with the malarial fevers of the Mississippi Valleys, came for health. Larger numbers, who could not raise funds and pay for land, even at $1.25 per acre, after the crash of 1837, and the wildcat bank schemes, which flooded Michigan and other States with worthless paper, had heard of Dr. Linn's bill in the Senate, proposing to give every family who would settle in Oregon, a mile square of land, one-half to the wife and one-half to the husband, in fee simple to each. This was a strong motive to a landless and penniless family on the Missouri or Iowa border. Three hundred and twenty acres free was cheaply got by a four or five months' journey, so young men thought. It was

sooner earned than it could be on the farm at $8 or $10 per month, as wages then rated. Some were tired of slavery and wished a home in a State forever free from it; others hoped for more success in newer fields of politics; others came for business and profit. Home missions, churches, schools, whatever would benefit humanity — temperance, virtue; the industrial, mental, moral and religious training of the young, and the establishment of society upon sound principles by means of institutions of religion and learning — these motives drew others hither. But above and beyond them all, a mightier force stirred these people to cross the continent. As the Pilgrims, the Puritans, the Huguenot, English, Scotch, Irish, French, Swiss, German, Dane, Norwegian, Swedes and Fins crossed the ocean to the New World, so our pioneer population have an inborn passion to move to the new Western regions. "Westward the star of empire takes its way," is the poetry of sentiment and the prose of action.

THE ALARM.—The immigration of 1848 were met by Col. J. Meek, messenger to Washington, with the startling news of the massacre of Dr. Whitman and family, and the war begun by the settlers to punish the Indians. This alarm was quieted by the cooler reports of 'Squire Ebberts, Meek's companion. After that their journey was more quickly and comfortably made than that of previous companies. One hundred and sixty wagons, with an estimated number of eight hundred persons, rolled into Oregon in early autumn. The immigration of 1848 had friends in Oregon providing for their safe journey. The soldiers from this valley, who had enlisted in the Cayuse war, went out on the road to clear the way of danger from Indians. All their families came in unharmed and found quiet homes in the country, or hurried off to the newly found gold fields of California. We may call 1848 the year of peace and its pursuits. New farms were opened on the prairies, and the fields of grain and vegetables in early summer, in a few chosen spots, on both sides of the Willamette for one hundred miles Southward, gave promise of an abundant harvest. A settler of 1847 was asked for a night's lodging on a July evening, in 1848, by an immigrant of that year, who had come by sea, "the Horn around," not "the plains across." The welcome was heartily given. The next morning, after the frugal meal of bread, bacon and coffee, served in tinware, the host said: "Come out and see my garden truck. I've got a right smart chance of potatoes, cabbage, peas and wheat." Truly, it was so; only eight months in Oregon — house up, crops in and well on to maturity, fields fenced, and all the signs of plenty. That farm was a type of others, and a sign of what any man or family could do. Thirty-two years have passed without failure of harvest on that farm, or any other in our State, or under these genial and healthful skies.

GOLD MINES OF 1848.—The Mexican war was closed; the treaty of peace was signed; California was ceded to the United States, and the gold mines were discovered within the year 1848. Events so important opened a new era for our Coast and our immigrations. Oregon was cast into the shade by the brilliant prospects of California. But deep and solid foundations were laid for the growth of this State. The mines diverted the pioneers. The news aroused them as the storm raises the waves of the sea. They yoked their teams and started over the hitherto impassable mountains. Guides failed them, yet they pushed on, cut their way through, found and dug the gold and returned to invest it. New houses were built, new farms opened, new mills built, and new signs of prosperity appeared. Evidence of permanence.

After the discovery of gold and rush to the mines, an officer of the Hudson Bay Company remarked to me: "This gold will prove a curse. This country will become like Peru and Chili. Americans will go down like the Mexicans and Spaniards." My only reply was, that "American character will rise above all such evils, and win the victory over all foes."

The Provisional Government had won respect; Congress had ratified its chief provisions in the organic act of August 14, 1848, by which a Territorial Government was established over us. That very day that the news of the discovery of gold in California was brought to us by the little schooner that came for supplies, marks the formal admission of Oregon, by Congress, to Territorial rights and to representation in Congress.

No higher tribute could have been paid to the fitness of Americans for the duties of self-government than the act of Congress of August 14, 1848, which ratified all the essential laws and acts of the Oregon Provisional Government, which had been made and executed by the pioneer settlers for more than four years. It was the judgment of the whole Nation, expressed by her representatives, that Americans can be trusted to plant the standard of freedom on any spot, and welcome under its flag all friends of human rights. The Fourth of July celebration in 1848, at Oregon City, was a hearty pledge of fellowship with all citizens of this great Republic from the Atlantic to the Pacific.

A second proof of the dawning era of permanent growth and prosperity was the actual grant of six hundred and forty acres of land to every family, on proof of four years' residence thereon, and confirming every claim so taken and held under the Provisional Government. This National act honored the forecast of Dr. Linn, who had proposed it years before, and confirmed the faith of the pioneer settlers. It set the tide of immigration more strongly toward this Coast. It began to fill the gold regions, and agricultural and lumber regions, with a thrifty, business and industrious population. The great Pacific Steam-

ship Company organized and sent around Cape Horn its pioneer coal ships and steamers in 1848. The transport of mails passed from private hands to the Government, and the time was reduced from eighteen months to two months for answers to letters. Goods and passengers were hurried along from New Orleans and New York in the same very short dispatch of two months.

While the men of business were laying out and executing large plans for the Pacific Coast, General Lane, the newly appointed Governor of Oregon, was sent in haste in 1848, over the Southern route, via New Mexico and Arizona, with a small military escort. Meanwhile Colonel Loring, with a regiment of United States soldiers, was ordered, in 1848, to Oregon, and was preparing for the trip. The civil officers were also, in 1848, appointed by President Polk, and ordered hither to aid in establishing the Territorial Government and the courts.

Thus, in 1848, under the strong hand of the whole Nation, the machinery of legislation and of the execution of law, was made ready to be set up among us, and Oregon thus rose from the weakness of a humble colony of adventurers to the rank and power of a co-ordinate member of the American Union. Thereafter no hand was lifted against her; no voice whispered dispraise, no scornful look frowned upon the flag. The Stars and Stripes were then lifted up here, never more to be lowered. The old pioneers, who had long waited and hoped for this event, now breathed freely. They were no longer counted exiles on a doubtful domain, but rightful fellow-heirs and owners of the country. A third sign of permanence was the Government aid to public schools. The provision for public education by the act of Congress of August 14, 1848, which granted the sixteenth and thirty-sixth sections in every township, and forever dedicated their proceeds as an irreducible fund, the interest of which should be devoted to public schools, was a grant twice as large as that dedicating the sixteenth section and framed in the ordinance of 1787, together with "the clause prohibiting slavery in the Northwestern Territory," by Hon. Nathan Dane, of Massachusetts. This act, Daniel Webster said, was worthy of highest honor, as it would have imperishable fame. That grant gave to the Territory now included in Oregon, Washington, Idaho and part of Montana, about 16,888 square miles of land for public schools, which are equal to 10,803,320 acres. It became the precedent for Congress to make like proportionate grants to every Territory and State thereafter, to be formed out of the National domain.

It opened the way for the grant of 28,823,040 acres of land, as a permanent fund for public education, instead of half that amount, in the nine States, including Oregon, admitted to the Union since 1848.

It opened the way for the grant of 30,879,360 acres for public education in eight Territories — not including Alaska — yet to be admitted, instead of half as many acres as per the ordinance of 1787. This magnificent donation of about 60,000,000 acres vested and forever inalienable as a fund for the education of the youth and committed as a sacred trust to eighteen or twenty new States, now existing, or yet to be, was a guarantee of knowledge to all future generations. It was a noble act in 1848 of an Oregon pioneer, Honorable J. Q. Thornton, sent as messenger to Washington, to insert this double gift in the bill to organize the Territory. He prepared the bill by request of Senator Benton, and others friendly to the organization. It put the great seal of public education upon our State and other States with stronger and broader impress. In the year 1848 the foundations of Tualatin Academy and Pacific University were laid at Forest Grove. Rev. Harvey Clarke, a pioneer missionary of 1840, having donated two hundred acres of his claim to the object, and Mr. Clarke and Mrs. Tabitha Brown, an aged pioneer widow lady of the immigration of 1846, having also transferred an Orphan School, which they had established in 1847, to its care. The founding of this college was the plan of Rev. Tueson Baldwin, D. D., Secretary of the American Colonization Society, in 1847, and under the endorsement of that society it has secured aid and endorsements since 1852. Its pupils and its alumni and alumnæ fill useful, honorable positions in more than a thousand homes as citizens; also in the schools, at the bar, in the pulpit, in the offices, in the halls of legislation, and now upon the bench of our own and of other States. Its early planting caused many other academies and colleges to begin, and some to grow into strength. A fourth point of permanence was Liberty versus Slavery, established for Oregon in 1848. Slavery was thrust as a question into every new Territory. Slaves were brought and held as such in Oregon, but the spirit of the system was exorcised from the pioneers. The poise turned for freedom in their Provisional Government. A clause prohibiting slavery was inserted as the expressed will of the Oregon people in the organic act, by the same hand that inserted the clause for a double grant for public schools. The contest in the United States Senate, in August, 1848, whether or not slavery should be prohibited in Oregon, was earnest and sharp for many days, between such leaders as Messrs. Benton, S. A. Douglas, Corwin, J. P. Hale and Collamer, for freedom, and Calhoun, Butler, Foote, Davis, Hunter and Mason, for slavery. The parties were nearly even. Several days before the adjournment of Congress every possible motion of delay or defeat was made. An all-night session was spent in prolonged speeches. The phalanx for freedom stood firm and unbroken, and, at the last hour, victory perched on their banner, and Oregon was dedi-

cated to freedom forever. It was in accord with the general wishes of the pioneers. Their new empire on the Pacific; their toil to win it; their test of self-government, and their hopes, all bore the seal of liberty. They had won the region from England, and from the Indians. They had won it for man. They offered a welcome and a home for every stranger and for every helpless, stricken human being. Some of them came from slave States, in bands marked with color lines, but to travelers on the wide plains, hungry and thirsty, the colored man, who shared the trials with them, was counted a man. His right was gained and owned; the color line faded out.

The colored man, George Bush, who owned and fitted out several teams in a company, in 1844, commanded a respect, which he held all his life, near Olympia.

Congress could hardly annul what the pioneers had done on this point. They could not reject their heroism, blot out their record, or mar their home so nobly earned. The pioneers had made sure by excluding bondage what Congress only ratified and sealed August 14, 1848. Thenceforth Oregon, California, the whole region from the Rocky Mountains to the Pacific Ocean, was under pledge for the rights of man regardless of his color or race. The later victory for freedom, when California was admitted as a free State, hinged upon the victory of 1848, for Oregon. Some adverse laws have been on the statute book, but they have been dead. They were never born alive. The negro slave brought here was a freeman on passing the crest of the Rocky Mountains. None were under the lash as before. This genial, temperate air; these snow peaks; these wide plains; these mighty rivers; these hills; these forests of giant trees; this vast ocean, whose waves wash the shores of America and Asia alike, and whose throbbing billows sound their deep diapason every hour, an unceasing harmony from the Northern to the Southern pole, all lift one mighty voice from human freedom and human rights the world around.

Pioneers of 1848 — Ladies and Gentlemen: The year we celebrate is memorable for rest and peace, of assured homes in Oregon, memorable for the close of the Mexican war, and the purchase and annexation of California, Nevada, Utah, Arizona and New Mexico, to our Union; memorable for the discovery of gold; memorable for the organization of the Pacific Mail Steamship Company, and the plan of trans-isthmian commerce and immigration to this Coast; memorable for the mining fever excited by the gold placers, and that spread over America, North and South, over Europe and Asia also; memorable for the act of Congress organizing the Territory of Oregon, providing us a Government, military protection and means of civil process under the American flag; memorable for educational

and religious plans for this Coast of unlimited growth; memorable for awakened minds and aroused energies of men to do and to dare great things — like the Cayuse war, in which a few companies of pioneer soldiers held the Indian tribes of the interior quiet after the massacre, or like them opening the wagon route through canyons, dense forests and over mountain precipices to the gold mines of California; and momorable for the prevailing spirit of freedom.

PIONEERS OF OREGON — Great deeds mark honored names. The pioneers of Oregon, men and women, deserve well of their country. They have done much to save this Western empire of the great republic. It is right to recall what the Coast traders, men of the sea, did as patriots, what the missionaries did as patriots, what the first band of settlers did as patriots. It is right to keep in mind that winter march in 1842-43 across the mountains to save Oregon. It is right to recall the men who brought herds and flocks, plows and sickles, and tools to build homes here, that were mightier than forts to hold the country. It is right to honor the man who had the forecast and wisdom to form a Provisional Government, and the men who framed the Oregon bill for freedom and education.

It was yours to find the path across the continent and open the way for the new empire on the Pacific. But for your courage, patience and faith, these lands might have been yet unknown, and these towns and cities yet unbuilt; these States unformed and unrepresented. Oregon saved to the United States by your peaceful, yet victorious march of two thousand miles, became the strongest motive for the purchase of California and other contiguous territories in 1848. It was the key to the future, and in our hand it was turned to unlock the door of destiny for untold millions in the generations yet to be on our Pacific Coast.

It has been said of the Pilgrim Fathers, "that they builded better than they knew."

Let the rights of man be held dear to us; let knowledge guide our steps; let truth and virtue stamp our progress; let the honor of God be our beacon light, and then will appear such signs of human welfare all around that future historians will record:

"The Oregon pioneers builded better than they knew."

CHAPTER XVIII.

An Address before the Chamber of Commerce of the State of New York, upon the History and Resources of Oregon, Delivered December 3, 1868.

ADDRESS DELIVERED BY REV. DR. ATKINSON BEFORE THE CHAMBER OF COMMERCE, DECEMBER 3, 1868, UPON THE RESOURCES OF THE NORTHWEST COAST — REMARKS BY MR. WILLIAM E. DODGE, PRESIDENT OF THE CHAMBER.

THE President said: Members of the Chamber are aware of the presence in our city of Dr. Atkinson, long a resident of Oregon, and knowing that he had been requested to deliver an address in regard to its early history and the present prospects of the Northwest Coast, together with some remarks with respect to Alaska, before the Boards of Trade in Boston and other cities, he has been requested to address the Chamber of Commerce to-day upon these subjects. A knowledge of anything connected with the history and resources of our Northwest Coast and in relation to Alaska will be interesting to the merchants of New York. Dr. Atkinson has kindly assented, and is present, and, with your permission, will now proceed to address the Chamber.

ADDRESS BY DR. ATKINSON.

Mr. President and Gentlemen of the Chamber of Commerce: I have to acknowledge the courtesy of your invitation to address you at this business hour upon the possession, settlement and resources of our Northwest Coast, including some remarks upon Alaska. There is a reason why remarks upon the possession should precede those upon the resources of the country.

We had a right to Oregon, which was our only possession on the Pacific Coast for many years, first by discovery of the Columbia River. According to the laws of Nations, as commonly understood, discovery gives the right of possession; and the discovery of a river gives the right of possession to all the territory drained by the river; which, I believe, was the main point made by Mr. Webster in the final treaty concerning the Northwest boundary. But had that failed, we had the right of possession by purchase of all the territory West of the Mississippi, claimed as Louisiana, by France, and purchased by Mr. Jefferson, in 1804. Had that failed, we had the right of possession by purchase from Spain, in 1819, of all their possessions, gained by discovery, or in any other way, North of 42° North latitude. So that we had a three-fold right, as stated, if I remember correctly, by Mr.

ebster, in the settlement of the boundary, any one of which was rong enough, for the region North of 42° and South of 49°. The aim, indeed, was extended to 54° 40′, but it was not maintained.

But possession by right is very different from possession in fact. Gentlemen here present, and other intelligent merchants and gentlemen of our country, are aware that that region of country was for a long time a *terra incognita* to most of the business world, and that the fur trading companies were among the first to establish permanent possession upon that Coast. The Northwest Company, having its head in Montreal; the Hudson Bay Company, having its head in London, were two of the older companies that extended their forts and trading posts across the continent to the Columbia River. There were other companies: the Southwest Company, with which Mr. Astor had very much to do, and the Pacific Company. Mr. Astor established his post at the mouth of the Columbia earliest, and at some other posts along the river, and he had a great deal of trading there, in the interest of the Nation, as well as for his own interest, thus co-operating with the United States in possessing that region, which we had obtained by the right of discovery.

The Hudson Bay Company at length crowded out, not only the Northwest Company's posts, but Mr. Astor's also, and changed the name of Astoria to Fort George, thus gaining a practical possession, having their forts all along the river. They laid a claim, on behalf of England, of course, to Oregon, which was maintained until the final claim was settled.

The next power that comes in is the Indian missionary power. Many years ago, about 1833 or 1834, some Indians crossed the continent, asking for the white man's God. Some missionaries of the Methodist Episcopal Church and of the American Board, went out across the Continent to teach them, beyond the Rocky Mountains, and beyond the Cascade Mountains. Dr. Whitman was one of these men. He went from your own State. He was an intelligent and patriotic citizen, as well as a faithful missionary. His services were needed as a physician, in various places, as well as a missionary. He saw the resources of the country. The existence of gold there was known to him, and to the *savans* of the Hudson Bay Company, before 1840; not as to the amount, but the fact that it was a gold-bearing country; for that company of traders had very intelligent men at their head, and they employed intelligent men to go with them, and under their protection, botanists, mineralogists, etc., and thus they had learned before 1840 that Oregon was a gold-bearing country, especially that part of the country lately taken off to form Idaho.

Dr. Whitman, knowing these facts, saw that there was not only a strong motive, but a plan to secure actual possession by settlers.

Statements were made and repeated, that Americans never could cross the Rocky Mountains in wagons and go down to the Columbia River, while efforts were made to settle the country from the Red River. Perhaps some of you will remember that one or two of the British reviews declared that Americans never could reach the Columbia in wagons; that they must reach the country by way of Cape Horn, if at all; but the English could settle it from the Red River. That was the plan in 1841, about the time that Sir George Simpson, as Governor of the Honorable Hudson Bay Company, passed through the Territory into the Columbia Valley. The first large emigration from the Red River to settle upon that Coast occurred in 1841.

Dr. Whitman, in 1842, presented that matter to his brethren in the mission, and said: "We must have an American emigration or lose Oregon. It will be impossible otherwise to save it. Plans are already in operation to secure this Territory in the interest of a foreign power, although it belongs to us Americans." He was willing to go himself and bring the emigration. The members of the mission said: "No; we must attend to our special work, and let the Government take care of its own matters; we cannot attend to its affairs."

Early in the autumn of 1842, in October, probably, the doctor was dining at the Fort, attending there, I suppose, on some professional call, when there came a herald, saying: "The brigade is coming." That was the Northern trading brigade that passed annually from Fort Vancouver to the Red River and back. "The brigade is coming and the emigrants are over the mountains." On that announcement, there was a great deal of enthusiasm, and one gentleman is reported to have said: "Now the Americans may whistle, for the country is ours." Dr. Whitman was much struck with the remark, and, excusing himself at the Fort, he rode home, and he said: "I will go over the mountains, and next year I will bring an emigration of our own people across the mountains." We had, at that time, a few pioneers from the Western States, in the Valley; but they did not equal the number of the employes, laborers and servants of the Hudson Bay Company, and, therefore, had no political power. Hence, the importance of immigration.

The doctor gave his wife in charge of a Methodist missionary at The Dalles, Rev. Mr. Perkins, took his flour and pemican, and an extra horse or two, put on his buffalo robe, and started across the mountains in November. Frost-bitten and weary, having escaped many a danger, he reached Missouri in the last days of February, or first of March, 1843.

He found gentlemen there who had been inquiring about the Pacific Coast. He said: "Do you wish to go there?" "Yes; but we are told we cannot reach that Coast with our wagons." "I am from the

Columbia," he said, "and will take as many of you there as will be ready in March. Be ready, and I will take you to the Columbia River, with your wagons and your families." He came on to Washington and saw Mr. Webster, then Secretary of State, and told him his objects and his mission. Mr. Webster said: "I have learned that wagons cannot reach the Columbia River. Moreover, Sir George Simpson is here, and the letters of his correspondents declare that fact. And not only so, but I am about trading Oregon for the English fisheries of Newfoundland." Mr. Whitman said: "I hope you will not do it. Our wagons can reach the Columbia, and I regard it as worth a great deal more than Newfoundland." Yet, Mr. Webster felt sure that they could not reach the Columbia.

Dr. Whitman then went to President Tyler and told him the same story. President Tyler said about the same things; but said: "Since you are a missionary, and as you have come on this mission, I will believe you; and if you will take wagons over to the Columbia River, the bargain shall not be made." (These facts I have from a surviving missionary. Dr. Whitman himself, and all his family, were killed in 1847. I have heard the facts stated again and again). Dr. Whitman says, "I will do it." He came to Boston to see the officers of the Board, and to see his friends in New York, and returned in March to Missouri.

He took the emigrants along, and led them across the plains and mountains to Fort Hall, a little beyond the present terminus of the Union Pacific Railroad. Here they encamped, and were met by Captain Grant, who had charge under the Hudson Bay Company, and who said to them: "Where are you going?" "We are going to the Columbia River." "Don't you know that you cannot reach it with your wagons? A great many have come here before to go there, but they have sold their wagons to me, and have gone down with their horses to the Columbia River. I will do the same by you." They were in tears, many of them. They were like persons wrecked in mid-ocean. They had traveled many months. If they were to go forward, they could not tell whether they should reach the settlements, and it was too late to go back, at that time of the year. Dr. Whitman, who happened to be away at the time, found them in that state. He said to them: "My countrymen, I have led you thus far safely. If you will trust me, I will lead you to the Columbia River with your wagons and families."

On consultation, they trusted him. The Doctor went forward and put stakes down at needed points as guides for them to follow, and they found the best way they could. Sometimes they let their wagons down over precipices; but finally they got down to the region of the Lewis River, commonly called the Snake River. There they were met

by a company of Indians from Mr. Spaulding's station, who requested his, Dr. Whitman's, medical attendance at the Northwest; and he said that the Indians would take them along. He went, and attended as a medical adviser at Mr. Spaulding's, and the Indians took the company down, as Ex-Governor Burnett, of California, who was one of the company, said, by a better route than the Doctor had found, because he did not know the best routes. They stopped at the Doctor's station, twenty-four miles from the Columbia River, and there they were refreshed. Dr. Whitman, on leaving home the previous autumn, ordered his employes to provide food for them; for he knew that many of them would be without food, and would need rest and refreshment.

There they refreshed themselves, and changed their worn-out teams, as far as they could, for better cattle. Some of them went down the river, and others over the Cascade Mountains to the Willamette Valley. It should be said that Dr. McLaughlin, while chief factor of the Hudson Bay Company, and, on his own account, afterwards, treated the immigrants kindly, furnishing them supplies on credit, if they needed it. Of course, on their arrival, the American power became the strongest in actual possession; and, as Americans do, they at once proposed to have a Provisional Government. The United States had not yet extended its power over them. They appointed a day of election, and chose for their Governor a gentleman who had been sent out as secular agent of the Methodist Mission to the Indians, formerly a merchant of your own city, George Abernethy, Esq. He was chosen twice during the time they had a Provisional Government. Mr. Abernethy, I may here be allowed to remark, served with little, if any, pay, and, as I understand, he has never yet been paid by the General Government.

But although the American citizens thus obtained the supremacy, there were agencies at work against them. The Indians seemed to be finally let loose, like dogs from the leash, and Dr. Whitman and his wife, and about twenty more American citizens, were murdered by them. Yet not one of the employes or members of the Hudson Bay Company were murdered, and no one of those people who sympathized with them. But it should be said that P. S. Ogden, Esq., chief factor of the Hudson Bay Company, humanely and with great promptness, rescued the captive women and children. That massacre was on November 7, 1847. Then ensued an Indian war, conducted by Governor Abernethy; but the result finally was, that the United States Government gained and held possession of that territory.

Gentlemen are aware that various efforts had been made for many years to secure California. President Jackson attempted this in 1835. Mr. Slidell, in later times, made a similar effort; but these efforts were

rather sporadic and sectional than National. At this time there seemed to be a National feeling in favor of taking possession of the Northwestern Coast, and in 1845 Mr. Fremont was sent over to make explorations, which he did in a scientific manner. The Mexican war came on, and Mr. Fremont and Commodore Sloat, of Stockton, and some other United States officers, were co-operating in securing California. As yet the discovery of the gold had not been very manifest, although it had long been understood, as before said, that it was a gold-bearing region.

After the settlement of the Mexican war, and after we had gained actual military possession of California, having purchased it, although we had conquered it; having got it in actual possession by treaty also, and put our flag over it, then it was, as it would seem, that God uncovered the gold, in 1848. You know the effect everywhere. I was on that Coast at the time, and it had the same effect upon us. It is a most wonderful fact that the gold was uncovered in the very sands and brooks near where the trappers and hunters had carried on their traffic; and emigrants had even taken some of those pebbles, and pounded them on their wagon wheels, and found them malleable, and did not know what they were. There have been two or three efforts to find the spot where they found those pebbles, but thus far in vain, although they have found similar places all around that region. The providential fact we see now is, that God saved that Coast for us, and hence it was hidden from the eyes of men generally until we had got actual possession, not only of Oregon, but of California. He then uncovered it, and seemed to say: "It is for you Americans." It was given to us by the providence of God. It is one of the pivotal points in our history, but we did not even then know why it was.

Society was upset. Business was changed. Men went there with fortunes and lost them; and men went there without fortunes, and gained them on that Coast. You could not, by any possible argument, control them. They went from the East and from the West, from all the States of this Union, and from every country in Europe, from every portion of the Pacific Coast down to Chili, from every island of the sea, from China and the East Indies. It drew men there with a most powerful force, like a mighty magnet drawing everything to itself. It changed the entire features of commerce. We did not understand it. The miners dug faithfully in the deep ravines, and our statistics show that the gold came in at the rate of about fifty millions per annum, on the average.

At last the storm-cloud of civil war burst upon us. We had to have armaments, and fleets, and munitions of war, and provisions, and all those means with which to carry on war successfully. We

had to stretch our credit, and we must have some backing for it. We must have some power that would assure it. And now we have learned to see that God gave us those millions of gold, and brought them safely to this metropolis of the Nation, so that the credit of the Nation might be sustained. We had to buy munitions of war; and the miners upon that Coast were God's servants in sending to us the gold which paid for them, and which assured our National credit.

And he has given us that Coast, not only for the past, not only for the preservation of the Nation in its great struggle, not only to sustain its past credit, but to insure its future credit. We have there given to us stores enough to pay for all the bonds that we have ever issued; enough to make it certain that we can be an honest Nation, and pay everything we have promised to pay up to the letter of the law. (Applause.)

Now, I turn from the history of Oregon, and the means by which we obtained possession of that whole Coast, where we now have three States. I need not dwell longer upon these points. But I wish to say that we have got, to a certain extent, a political possession; I do not mean in the interest of any political party, but that which constitutes a political power in the interests of man. God has thrown upon that Coast a body of men, heterogeneous, coming from all parts of the world. You have that character in New York, to a large extent. We have it on a larger scale, spread over a larger territory, on the Western Coast. The great mass of the people there came together without affiliation. But the quadrennial and biennial conflicts of our political system are the very fusing process by which these incongruous elements are fused together, and by which they become moulded into the American character. So that from whatever quarter of the world they come, by these periodical conflicts, their minds are moulded together, and they learn to feel the personal privilege and individual responsibility of citizenship. That is a very important element, and they will become Americanized as they become members of our Nation. This is the continual gain from these conflicts. Whoever is elected, we are glad of the political conflict, because it has a great educating power, and it tends to make us homogeneous out of these heterogeneous materials; and the fiercer the political furnace glows, the more perfect will be the social fusion and remoulding.

This is an important element in the future growth and security of that people. Let me say that there is no other than an American opinion upon that Coast — I have been there twenty years — there has never been an idea of separation from this country. There has never been an idea or a thought of it. There is no more possibility

of separating the Pacific States from the Union than of separating New York from the Union, and there never has been. The heart-beat there is precisely the same as the heart-beat here. As the flag went up or down, and as the thrill of joy or of agony swept over you, so we felt it. When the *Monitor* saved your shipping, our hearts felt as yours felt, that it was our victory and our joy, as it was yours. When General Grant and our corps of noble officers "fought it out on this line," our hearts and hopes were with them.

We have gained a possession in other respects there. Education and religion are going on, not *pari passu* with business. I wish they were going on with equal pace with business and commerce, for we have gained power largely in commerce. American ships sweep the Pacific to a very wide extent. Foremost for many years to promote our National interest, as well as their own, and to give prestige to our merchant marine on those seas, have been the Pacific Mail Steamship Company's lines. Lately, the California, Mexican and Oregon lines have done much in this service. These and all such carriers help greatly to develop that whole Coast.

Let me now speak to you of the natural resources of the North-west Coast. Let me remind you, in the first place, that we have upon the slope of the Pacific, a territory of over 1,400,000 square miles, nearly twice as large as all Europe, Russia excepted. General Halleck reports that he has 12,750 statute miles of sea-coast, including the islands under his care, and including Alaska. "The States and Territories along the Coast alone," says Mr. Cronise, in his book on the Natural Wealth of California, "including Alaska, comprise an area of 894,229 square miles, which is larger than all the New England, Middle and Western States, or nearly equal to France, Great Britain, Germany, Prussia and Austria combined. These Nations contain nearly one hundred and sixty millions of inhabitants, and the whole Pacific slope and Territories have less than a million, while there is no country richer in natural wealth than a large portion of the Pacific Coast."

In respect to resources, we all understand that climate has much to do with a country, its inhabitants and resources. You have heard many isolated facts regarding temperature. General Stevens, for instance, in the Northwestern Railway Survey, said that the temperature grew higher as we went West. He said, also, that the Indians kept their horses above 49° North latitude through the entire year; and he also said there was less snow on the mountains North of 45° than South of 42°. You have heard such statements made repeatedly. Let me call your attention, not so much to the isolated facts, as to the law, which governs all those facts.

On looking at the map, you will see that the Pacific Ocean is about 10,000 miles wide within the tropics. There are 47° of latitude, over which the blazing sun is always drawing up the air as it draws up the water, so that there is a sea above us as well as below us, not always visible, but really there. That air is put in motion by the revolution of the earth, and by the natural tendency of a heated atmosphere and evaporated water. Now, as the trade winds make their way upon the surface of the earth towards the torrid zone and towards the equator, so the currents above make their way towards the poles. Take that great cauldron, 10,000 miles wide, and covering 47° of latitude, with the sun acting upon it continually, and you find a constant current moving in, and a constant current moving out. The latter current, being more rapid in its starting than the revolution of the part of the earth near the poles, will strike our continent as a Southwest wind, just as the current from the Atlantic strikes the European continent as a Southwest wind. It is precisely the same law, but upon a grander scale. In the upper regions of the air the currents are always from the Southwest, and at a certain latitude they will strike the earth.

We have a current of water acting under the same law; for, as the Gulf stream goes into the Gulf of Mexico, and passes Northward, a portion of it going into the Northern Arctic, and another portion going down the Coast of England and France, and thus back again, so you have the same thing on the Pacific side, the current striking China and Japan, passing Northward, and one portion of it passing through Behring's Straits and giving you warmer water there, and another portion striking under the Aleutian Islands, and returning upon our Coast, carrying the waters back to the equator. This warm sea-current moderates our Pacific shore, as the Gulf stream moderates the Western shore of Europe. Now, also, this current of warm air, flowing Northward, must somewhere deposit the water it has taken up. But we have there great ranges of mountains. First, we have the mountains upon the Coast, passing up along the peninsula of Lower California, some of them 2,000 or 3,000 feet high; sometimes bluffing right upon the Coast, and the line extending up to the rocks and precipices of Alaska. That is the first line, and it catches the lowest stratum of the air, which deposits its water in the form of rain and snow.

Inside of that, a hundred miles more or less from the shore, you have the higher range, known in Mexico as the Cordilleras, in California as the Sierra Nevada, and in Oregon as the Cascade Mountains, all the same range, running up the Coast, but a hundred miles distant from it, from Mexico to Alaska. These are about 7,000 feet high in California; in Oregon, about 4,500 feet; and as you go

North, they are still lower. Out of them spring mountains 12,000 to 15,000 feet high, and always covered with snow. This second breastwork of mountains, of course, catches the next stratum of this vapor, and the water is deposited as rain or as snow. I found on careful measurement that the rainfall at Oregon City, for the years 1849, 1850 and 1851, averaged from thirty-seven to sixty inches per annum. Hence, you have, upon the mountains, over which the Pacific Central Railroad passes, large deposits of rain and snow. As that region is so high it catches large quanties. They must have sheds for forty miles, as reported, upon that railroad, to protect it in winter. This is one of the experiments which they are now trying. As you go further North the mountains are 5,000, 4,000 and 3,000 feet high, catching less moisture as you pass towards the Northeast.

About six hundred or eight hundred miles from the ocean you have the chain of the Rocky Mountains, rising to a height of about seven thousand or eight thousand feet, with many depressions, which are much lower. These mountains will catch the moisture which has gone over the Nevadas, and deposit it in the form of rain or snow. In the winter, this vapor of course, will strike the earth at a lower latitude than in the summer; for as the earth turns Northward, so to speak, in the winter, it must strike further South. The first range takes a large part of the moisture; the second range takes more, and the two leave comparatively little for the Rocky Mountains; while the lower region of country, East of the Nevadas, will be a rainless desert, like the peninsula of California.

Here we have the basis of the great resources of the Northwest. The moisture and the warm air from the South give us a mild temperature, so that I have had in my garden grass in midwinter; and we had, winter before last, an inch only of ice, and last winter only six or eight inches, and I am at 45° 35′. Last winter we had from four to six inches of snow, and some winters we have scarcely any. You find that the isothermal line of your own city passes so far North on the Western Coast as to reach above 49° up towards Alaska. You find on our Coast a climate like the European climate, only that it seems to be upon a scale made peculiar by the conformation of the mountains. The climate on the Coast is very salubrious in summer, mild and humid in winter, and also healthy. That of the interior is warm in summer, dry and bracing in winter, always healthy. The best lumber and the grandest forests upon the American Continent are upon the Pacific Coast. This moisture gives us the great trees, rising one hundred to three hundred feet high, and six, ten or twelve feet in diameter; and these forests extend, at intervals, from California up to Alaska. We have vast resources in California, in the valleys of the Sacramento and San

Joaquin, and the Willamette in Oregon, and in the Territory of Washington, or the Puget Sound country. Vancouver's Island also, and the archipelago above, where the air is affected in the same way, produces the same results.

East of the Nevadas you have the rainless region; and why? Because the mountains have stopped the clouds. Hence, you find very little timber there for a stretch of five hundred or six hundred miles. Hence, upon the railroad they find it very difficult to get tie timber. But you find a grass region, and as you go North you find more timber, because the mountains are lower and the clouds can go over them. Hence it is that Oregon gives you finer timber than California or Nevada, and in Washington it is still better. What gives you fine timber gives grass; and, therefore, you find them raising cattle there, and sending them in all directions. East of the Cascades are the same high grass-covered prairies, and it is a vast cattle raising region. Hence it is, under a climatic law, which Mr. Stevens did not state, but which I have attempted to explain, that the Indians can keep their horses during the whole winter, as well as the summer, up as high as 49°. Intelligent drovers have told me that they have wintered their cattle above 49°, between the Cascade Range and the Rocky Mountains, repeatedly, winter after winter, saying that there is the very weather to give us grass in summer, and dried grass in winter — not covered usually with snow.

What gives us grass gives us the cereals; and hence, you find that the best wheat of the continent has come from that Coast. It is the very climate which gives us grass that also gives us the cereals; and, therefore, California begins to send forth cereals almost equal to its product of gold, even in fabulous amounts; and Oregon is doing the same. This year that small population in Oregon have raised, as it is estimated, five millions of bushels of wheat; and the production of lumber is no less. In 1866, the few mills in the neighborhood of Puget Sound, as Mr. Ritz testifies, sent out four hundred millions of feet, including spars, piles, masts and sawed lumber, and I do not suppose that in any year the export will fall below that. The same great climatic law gives you lumber, cereals, grass and fruits, and in that region these productions are very abundant. The fruits of the Pacific and interior of the Northwest Coasts are unsurpassed in quantity and quality.

Now, a word with regard to the snows of the North. Gentlemen have raised the question, whether there is not very much more snow in the Oregon than in the California mountains? The very nature of that immense Southern boundary of mountains, 7,000 feet high, will cause a deposit of moisture from the air flowing Northeastward from the Pacific, in the form of rain or snow, and, therefore, it is, that

they have snow to a great depth, so that the emigrants have sometimes traveled, in winter, among the branches of the trees in the deep ravines, and have been astonished at the amount of snow. These mountains have caused the deposit of so much of the moisture of the air passing over them, that after it has passed over them there is less moisture, and, therefore, less snow to fall, as Governor Stevens correctly stated. The result will be, that the Northern Railroad will not be impeded by snow to an extent anything like that of the Central Pacific Road. As the Northern barriers of the Coast and Cascade Ranges are lower, the deposits of vapor are distributed over a wider area, and thus are more equalized.

One more point, to which I wish to call your attention, and that is, the development of that country in relation to commerce. This has gone on with wonderful rapidity. The railroads themselves, that have been projected towards our Coast, especially the Union and Central Pacific, on which the builders display so much wisdom and energy, for which grants of land have been proposed, seem to me not at all to conflict with each other. All of them are necessary to develop such an immense region of country. The Union and Central Pacific will develop regions which the Northern or Southern Pacific cannot affect. In like manner, they will each open to settlement and business, sections independent of each other. Whatever remarks, therefore, I have made, are not to be taken as invidious toward any particular line of railroad. Every one is important. We have no need to assume that there are conflicting interests between them ; for all will have a local business by developing the country along its own route, and all will thus do well. But it is proper to speak particularly of the two grand lines which now rush toward each other, and approach completion, the Union Pacific and Central Pacific Railroads. These two pioneers, which span the Continent and unite the oceans, promising to put the commerce of Asia, America and Europe upon a new course, and to develop it into grander proportions, deserve a Nation's praise, as well as a Nation's aid. Already every section of our country feels the stimulus of this grand and united Atlantic and Pacific Railroad, while the people along the route, and especially at the *termini* of branch roads, and at the extreme Western *termini*, are moved to the noblest enterprises of business. This united road, and its branches, will largely increase the number and size of settlements in our vast interior, and in all the Northwest. The result must be a larger product of gold and silver from the mountains, and of vastly greater amounts of agricultural products. They will give us speedily, new and populous and wealthy States.

The Northern route gives us one great advantage in respect to foreign communication, viz : the saving of eight or nine hundred miles

in the distance to China; and for this reason: It is conceded that the saving in the land distance from New York, or the Atlantic Coast, to the Pacific, is about three hundred miles; but from Puget Sound to China, the distance saved by sea is probably six hundred miles. Professor Whitney, of Harvard College, called my attention to this statement, which can be verified. Lay down upon a globe a great circle from the line of Panama to China or Japan, and it passes through California, Oregon, and a part of Washington, and thence along by the Aleutian Islands on that Coast. It will be seen that from California the shortest line is along the Coast by the Puget Sound country; and, therefore, the Northern road, at once striking the Pacific at that point, is nearer.

The fact, as I have stated, that the great current from the Pacific passes North through the Aleutian Islands, gives warmth there, and gives value to that whole region. And this is one great interest in favor of this route, and of our Alaska purchase.

Alaska has also some of the advantages that I have recited above, for we have there fisheries, timber, coal, fur, copper, and, probably, gold, while the whaling interest will be greatly subserved by its more ready communication with Alaska. The ocean current of which I have spoken, giving warmth to our own Coast, adds warmth to that whole Peninsula. There is the great river, Yucon, the largest, perhaps, on that Coast, except the Columbia, and such a river must drain a large and somewhat open country. Besides, the supplies of peltries gathered from that region for many years, indicate the value of the country. The cod, salmon and halibut fisheries of that North Coast, promise to be a constant source of wealth.

In these, and many other respects, the country is worth, in my estimation, more than we gave for it; and, considering them all, it is worth five times what we gave for it.

I have detained you too long. Yet I have only been able to indicate some of the views with respect to our Western and Northwestern Coast, which I consider worthy of your consideration.

I thank you for the kind invitation which you have given me, and for your courtesy in listening so long to my remarks. I have called your attention to a large section of our vast National domain, too briefly and too cursorily to do it justice. For there are the germs of a new empire, and the homes of future millions.

"Westward the star of Empire takes its way."

On conclusion of the address, the following resolution was offered by Mr. Frederick A. Conkling, and unanimously adopted:

Resolved, That the thanks of the Chamber be presented to Dr. Atkinson for the full and instructive address delivered before them to-day, and that he be requested to furnish a copy of the same to the Chamber for publication.

NOTE.—At the close of the address, A. A. Low, Esq., inquired whether the Government had recognized the great deeds of Dr. Whitman by any suitable memorial? The answer was, No. Dr. Whitman and wife sleep in a little mound at Waiilatpu, near the spot on which they were massacred, with no suitable monument as yet to mark their graves.

But a surviving fellow missionary, Rev. C. Eells, of Walla Walla, Washington Territory, with a few other gentlemen, have established Whitman Seminary near by, and they are striving to make it a living and a fruitful monument of the spirit and purposes of this noble missionary, in the mental and moral culture of the children and youth of that region of rich valleys, plains and mountains.

I am authorized to say, that Rev. Mr. Eells and the other trustees will gratefully receive and faithfully appropriate any funds which either individuals, societies, or the Government may wish to give "Whitman Seminary," to promote its growth and usefulness. It ought to become Whitman College, and thus be the nursery of noble principles and noble characters, the mental and moral light-house for all that region, in future generations.

Honorable William E. Dodge, 19 Cliff Street, or Rev. Theron Baldwin, D. D., Secretary of the College Society, 42 Bible House, is willing to receive and transmit any donations to that Seminary.

CHAPTER XIX.

THE NORTHWEST COAST.

A series of Articles by Dr. Atkinson Upon the Resources and Development of Oregon, Washington and Idaho, in View of the Construction of the Northern Pacific Railroad — First Published in the *Oregonian*, and in Pamphlet Form in 1878.

THE NORTHWEST COAST, INCLUDING OREGON, WASHINGTON AND IDAHO — A SERIES OF ARTICLES UPON THE NORTHERN PACIFIC RAILROAD IN ITS RELATIONS TO THE BASINS OF THE COLUMBIA AND OF PUGET SOUND — BY REV. G. H. ATKINSON, D. D.— ENDORSED BY THE PORTLAND BOARD OF TRADE.

PREFACE.—These articles are reproduced in pamphlet form, in their order of time, for convenient reference.

The statistical facts, collated with other arguments, carry their own force of reason to the thoughtful citizen of this section, and to the broad-minded statesman of every section of our country.

The hope is cherished that they will give some aid to secure the needed Congressional Legislation, and thus confer a common benefit upon this prospective empire of the Pacific Northwest, and upon our country.

PORTLAND, OREGON, October 25, 1878.

THE NORTHWEST COAST — LAND GRANTS — VALUE OF LAND INCREASED.

RAILROADS give actual value to lands. Even where fares and freights equal the old coach and wagon rates, the time saved is money to the farmer and the merchant. A trip of six days for a man and team would be required to take a ton of wheat (33 bushels) 100 miles, at a cost of not less than $12, or $2 per day, which is equal to 36 cents per bushel. The car will put that wheat into market in half a day, and leave man and team at home for work. Six days of work, on, say, six acres are worth $12, which sum is added to the value of the land, or to other land. This sum is equal to $2 per acre per year, or the interest of $20 per acre. If the land was worth $5 per acre without the railroad, it is worth $25 with it, counting merely the time saved. But if the railroad rate is one-half or one-third the wagon rate, as is usually the case, it will save enough to add a hundred per cent. more to the original value of the land. The Willamette farm lands, near the railroad, within a hundred miles of Portland, have risen steadily in about these proportions.

The lands in the interior valleys of California have risen to a much higher value since their railroads came, although the rates of transportation are reported to be very high.

But the lands east of the mountains, far from the river or railroad, have very little value, except for stock ranges. The finest wheat lands must lie untilled. Coal fields must remain undeveloped. Even minerals cannot be mined, except the precious metals in rich deposits, without railroads.

Mineral and coal regions, to a large extent, are valueless until cheap transportation is afforded. The coal of Wyoming, the copper and the coarser silver ores of Utah and Nevada, waited for the railroad car to give them value.

The original Union Pacific Railroad land grant was 12,077,981 91-100 acres. The sales to December 31, 1875, were 1,193,942 91-100 acres, for $5,336,044.02, at the average price of $4.47 per acre. An equal value, surely, was given to the same number of acres on the even sections retained by the Government. The total value of the original land grant, at the minimum rate of $2.50 per acre, was $30,194,952.

The coal, iron, copper, silver, gold, marble, lime, cinnabar, etc., long hid in the rugged mountains, but now brought into use, will far more than compensate for any poor lands.

The original number of acres of the land grant to the Central Pacific Railroad and to the California & Oregon Railroad was 13,222,400. If valued at $2.50 per acre, it makes the amount of the grant $33,056,000. It is fair to say that these two roads are giving almost the entire estimated value of $63,250,950 to these lands, and an equal sum to Government lands lying adjacent to them.

Millions of acres, lying outside the limits of these railroad grants, now have a market value impossible before the road was built. The Illinois Central Railroad added several hundred per cent. to the real worth of the belt of land, sixty miles wide, along its track, enriching the people as well as the railroad corporation.

The route of the Northern Pacific Railroad is through a good belt of country. Its capacities for pasturage, for the cereal, for vegetables and fruits, have been proved. Soil and climate invite settlers. But these products cannot be transported to the markets of the world. It is useless to raise any for export. The lands lie idle, as they have done for a thousand years. The lumber of the mountains falls and decays, or is burned up. The coal beds are untouched. The minerals cannot be brought into use. The lands must remain unsold and unsurveyed for want of buyers. Complete the road from the Columbia to the Missouri, and this strip, 80 miles wide and 2,000 long, of 160,000 square miles, or 102,400,000 acres, will acquire a real worth, at one

dollar per acre, of $102,400,000. At two dollars per acre it will be worth $204,800,000. At the Government price for even sections, $2.50 per acre, the whole amount will be worth $256,000,000, of which the Government will receive half, or $128,000,000, and the builders of the road the other half. That new value will be created by the road, and will become steadily available, to the Government and people. Without the road it cannot exist; without the road it never will exist.

FREIGHTS SAVED.— Roads built on the basis of these land grants, save certain sums in the cost of Government freights over these routes, which may be fairly added to the land values created by them. Senator Stewart, of Nevada, said that "the cost of the overland service, for the whole period, from the acquisition of our Pacific Coast possessions, down to the completion of the Pacific Railroad, was $8,000,000 per annum, and constantly increasing." The editor of the *Pacific Tourist* adds: "Since the building of that road, say for seven years — 1869 to 1876 — the cash paid to railroad companies, for one-half charge of transportation per year, was about $1,200,000 per annum, or the sum of $8,400,000 for the whole time." The cost to the Government for military transportation, in 1870, was $8,000,000 per annum, and increasing over $1,000,000 per year. In 1876 it would have been over $14,000,000. The average for seven years, at $10,000,000 per year, would amount to more than $70,000,000. Thus, the total saving in seven years, to the United States Government, was $61,600,000. This is equal to the creation, or earning, of $61,600,000 for the Government.

It is an item worthy of notice, that the Government paid the interest on the Pacific Railroad bonds during these seven years, an average of $3,897,129 per year, or a total of $27,279,906. Deducting this sum from $61,000,000, there was a net profit, over all expenses, to the United States of $34,420,094. It is fair to estimate these savings as so much value added to the belt of country traversed by the road.

The writer quoted remarks that "these figures do not include vast amounts of incidental items, which would have been of incalculable trouble, or immense expense to the United States, such as the indemnities constantly being paid, by the United States, for the destruction of life and private property by Indians; also depredations of Indians on property in Government service; increased mail facilities and decreased mail expenses; prevention of Indian wars; the rapid sale of Government lands, and the energetic development of the mining interests of all the Territories."

Honorable Henry Wilson, in a speech before the Senate, Thirty-seventh Congress, boldly said: "I give no grudging vote in giving

away either money or land. I would sink $100,000,000 to build the road, and do it most cheerfully, and think I had done a great thing for my country."

The average transfer of through passengers, on the Pacific Railroads, per year, for four years, was 72,183, and of way passengers, 318,182. The average transfer of freight, for 1872 and 1875, was over three billions of pounds per year.

This power of transportation is a definite commercial value, created by the railroad. It is a commodity produced where none existed before, as really as the product of new grain fields, or new manufactories. The only question is, whether such wealth producers are needed, or are in excess. When the New York Central Railroad was first proposed, farmers objected to the project as an injury to the freight business by wagons, and, in fact, to the business of raising horses. The one answer to all such objections is, that two, and perhaps three, broad belts of the Continent, within our National limits, can be traversed by new railroads, and their resources developed by them, and in no other way can this ever be done.

A MILITARY NECESSITY.—The Northern Pacific Railroad is as truly a military necessity, in its section, as the Union Pacific or Central Pacific Railroads were in their section.

It will annually save millions of dollars to the Government in freights alone.

It will quell Indian outbreaks so quickly and effectually, that they will be less and less likely to occur. Such outbreaks do not now happen, as formerly, in Nebraska, Wyoming, Utah and Nevada. Had the Northern Pacific Railroad been completed, the Black Hills war would have been speedily closed, and with less sacrifice of life. The present war with Chief Joseph's band of Nez Perces could have been nipped in the bud if the Northern Pacific Railroad had been built.

A NATIONAL NECESSITY.—The one Pacific Railroad is now developing a central tier of States across the Continent. More than any other agency, it lifted Nevada to this position. Utah would be the next State, but for the antagonism of Mormonism. Wyoming hastens to join the rank. Nebraska was ushered into the list while yet the Pacific Railroad was making its way through her prairies.

SOUND STATESMANSHIP DEMANDS THE NORTHERN PACIFIC RAILROAD.—The following items show the business of Utah in 1875: The value of imports was, in that year, $9,150,851; the value of farm products, $7,861,772; miscellaneous, $860,384; mineral products (mostly silver bullion), $6,145,211; manufactures, $2,805,000; making (exclusive of flour, $1,603,985), $17,310,000. The valuation of assessable property, according to the Auditor's report in 1875, was $23,289,189.

On this property, the aggregate taxes, assessed in 1875, were $58,222.95. To the Pacific Railroad a large proportion of this business and wealth is due.

The assessed value of property in California in 1864-5, when the Central Pacific Railroad was begun, was $180,484,949.85. The assessed value five years later, in 1869, when the overland railroad was done was $237,483,175.07. A gain of $56,998,225.22, or about 32 per cent., or 6 2-5 per cent. per year. The assessed value in 1874-5, five years later, was $611,495,197, a gain of $374,012,-021.93, or about 150 per cent. in five years, or 31 3-5 per cent. per year.

These values are as well sustained as any values are sustained in any other part of our country. Their vast increase is largely — mostly due to the Pacific Railroad.

It is not certain that the Northern Pacific Railroad will produce similar results as quickly; but the resources of the Northern route are as vast, as varied and more permanent; and they will ultimately be as grandly developed.

Dakota, Montana, Idaho, Washington and Oregon wait for this road. It will stimulate all their energies. It will establish vigorous settlements. It will open new regions. It will unfold the hidden treasures of the soil, the mines, the forests, the river, the lakes and the ocean. It will hasten the immigrations, by giving confidence to the people that their labors and enterprise shall be rewarded.

INCREASE OF POPULATION — In 1860, the population of the Pacific slope, was 619,000. In 1870, it had doubled. In 1876, it had again increased 40 per cent.

It is safe to calculate upon six per cent. increase annually on the completion of this road. Grant the present population of Oregon, Washington and Idaho to be 200,000 — ten years at 6 per cent. will add 158,874, or a total of 358,874.

The increase may be double that amount, giving over a million of people to these three States, as they will then be, in twenty years.

It is the part of good statesmanship, to provide for the future welfare of our country, it would seem a present duty to establish this tier of States on our Northern border from the lakes to the Pacific. In order to do this every hand and every voice ought to help on the building of this road.

The lands granted, if sold at $2.50 per acre minimum, will give that sum in value by the construction of this overland road. Thus the value of the grant being fairly earned, and in no sense a gift.

The Government of the people alike make a large profit by the subsidy. The builders do the same. It is like laying out a town site, and giving half the lots to settlers, who will build houses, and on them thus double or quadruple the value of the remaining lots.

A VALUABLE INVESTMENT.—Land subsidies for transcontinental railroads are good investments for the people. They make one acre worth two, three and four, or a dozen acres of the same quality, which have no railroad facilities. The cry against such subsidies is absurd and misleading. To prevent such grants as to defraud the people. Its encouragement sets the wheels of industry in motion, employs laborers, feeds the hungry, opens new avenues for business, and adds largely to the National wealth.

The arguments which apply to the Northern Pacific Railroad apply with equal force to the Southern Pacific Railroad, or Texas Pacific Railroad.

Wilderness regions along that belt of country will become rich States by thus opening the highway of commerce.

Similar reasons urge the building of cross-roads, intersecting new regions, like the P., D. & S. L. road, and S. & W. W. R. R., which will be of far more worth than many built in the Eastern States. If this increased value is given to regions traversed by railroads, which does not exist without them, it is fair and wise to give the builders a share in the wealth which they create.

The iron, the coal, the manufactories, the skilled and the unskilled labor of the country wait to be employed on such National enterprises.

ITS SOCIAL AND MORAL POWER.—In the problem of a Nation's life easy intercommunication is found to be an essential factor. Already our Nation feels the vital force of the Union and Central Pacific. The heterogeneous population that presses into new regions, especially into those rich in the precious metals, and in mineral and agricultural resources as the electric chain, needs that constant connection with the whole body politic.

Interlace the Continent with railroads and you ensure the unity of the people, by the community of interest which must and will be quickly felt. No power acts with such force now to harmonize the North and the South, the East and the West. This force is needed along the Northern and Southern belts from the Atlantic to the Pacific.

ITS ECONOMY OF FORCE AS A PROBLEM OF ENGINEERING.—It is a fixed principle of engineering that is as easy to draw seven loaded cars on a level track, seventy feet, as it is to raise them one foot.

The wear and tear of machinery of the track, combined with the strain of force required to draw such a load show the equivalent to be as seventy feet in length to one in height.

On hearing this principle stated by an engineer, as it was new to me and the revelation of important results, I stated it to General Tilton, a well-known engineer of high standing, for explanation and

verification. With the carefulness of a mathematician, he answered, that it was nearly correct as the elements of the problem involved could be stated; that it was often discussed and affirmed by E. F. Johnson, Esq., consulting engineer of the Northern Pacific Railroad, the teacher of us all.

It is a working rule, which we can safely follow, he said. Moreover, when weights increase the equivalents increase. For example, fourteen loaded cars can be drawn one hundred and forty feet on a level track as easy and with as little wear and tear and strain as they can be lifted one foot, but the law of equivalents is not exactly the same for the higher numbers.

Do you mean, General, that it is as easy and economical to run a freight train of seven loaded cars around a mountain seventy miles as to lift it one mile high over that mountain? Yes, he replied.

Is it as easy and economical to draw a loaded train of 14 cars 140 miles on a level around a mountain as to lift them one mile high over it? Yes, he said, that is the practical fact. How would it be with 21 loaded cars? The General replied that the same law operates, yet the tests and figures have not been made to show how much it may be modified. General, how do the two Pacific Railroad routes, via the Northern Pacific Railroad and the Union and Central Pacific Railroad, compare as to gradients? Those of the Northern Pacific Railroad are far the lowest and easiest. For example, they (the Central Pacific Railroad) climb the Nevadas over 7,000 feet, descend into the valley of the Humboldt about 3,000, ascend again about 2,000 at Promontory Point, and 1,000 more at Coopers'; and they reach 8,200 above the sea at Sherman. The Northern Pacific Railroad runs through valleys from 1,000 to 3,000 feet, and at no point rises higher than 5,000 feet above the sea level. It is the valley route across the Continent. This is the substance of a conversation with General Tilton, at Tacoma, four years ago, which is reported from memory, as I trust, accurately.

In conversation with Edwin F. Johnson, Esq., in Chicago, in October, 1868, who was then understood to be the engineer-in-chief of the Northern Pacific Railroad, he said that he began more than 30 years before, in Connecticut, and followed his business as an engineer through New York, Ohio, Michigan and farther West, constantly studying the face of the Continent and the laws of its climate, and that he found the isothermal line constantly veering Northward, and the surface of the country more level and better adapted for agriculture and a population. He added that the proposed route for the Northern Pacific Railroad, so far as the preliminary survey had been made, showed easy gradients compared with the Central route, and that the actual distance, by measure, to ocean waters, on Puget Sound, was

about three hundred miles less than to ocean water at San Francisco, and that two hundred miles more were saved by easier gradients, making 500 miles gained by this route over the other of land travel, while the ocean route from Puget Sound to China, being on the arc of a great circle, is about 400 miles shorter than the route from San Francisco.

Having given this intelligent, inquisitive and venerable engineer, many facts respecting the mildness of our North Pacific Coast climate, confirming his tentative observations and carefully formed theories — which testimony seemed very grateful to him — our interview of half an hour closed. It left the conviction on my own mind that every step in the progress of such a vast enterprise must be taken under the guidance, and subject to the most rigid and accurate tests of engineering skill, and, when so made, its success will be assured with mathematical certainty.

On the subject of routes, W. Milnor Roberts, United States civil engineer and engineer-in-chief the Northern Pacific Railroad in his special report of a reconnoissance of the route for the Northern Pacific Railroad, between Lake Superior and Puget Sound, in 1870, via the Columbia River, makes the following statements:

An examination of the profile of the Union Pacific and Central Pacific lines, between Omaha and Sacramento, a distance of 1,775 miles, shows that there are four main summits: Sherman Summit, on the Black Hills, about 550 miles from Omaha, 8,235 feet above the sea; one on the Rocky Mountains, at Aspen Summit, about 935 miles from Omaha, 7,463 feet; one at Humboldt Mountain, about 1,245 miles from Omaha, 6,076; and another on the Sierra Nevada (only 105 miles from the Western terminus at Sacramento), 7,062; whilst from a point West of Cheyenne to Wahsatch, a continuous length of 450 miles, every portion of the road is more than 6,000 feet above the sea; being about 1,000 feet, on this long distance, higher than the highest summit on the Northern Pacific Railroad route; whilst, for the corresponding distance on the Northern Pacific route, the average elevation is under 3,000 feet, or 3,000 feet less than on the Union and Central line. The highest summit on the Northern Pacific line is about three thousand feet lower than the Sherman Summit, on the Union Pacific.

On the Union Pacific road the profile also shows that for nine hundred continuous miles, from Sidney Westward, the road has an average height of over 5,000 feet, and the lowest spot on that distance is more than 4,000 feet above the sea; whereas, on the Northern route only sixty miles, at most, are as high as 4,000 feet; and the corresponding distance of nine hundred miles, extending from the mouth of the Yellowstone to the Valley of Clark's river, is, on an

average, about 3,000 feet lower than the Union Pacific line. Then' allowing that 1,000 feet of elevation causes a decrease of temperature only three degrees, there is a substantial reason for the circumstance, now well authenticated, that the snows on the Northern route are much less troublesome than they are on the Union and Central Pacific route. At the same time, it should not be claimed that there will be no trouble from snow on the Northern line. * * * * The impression I wish to create is this: That a line can be so located, between the Valley of the Missouri and the mouth of the Columbia River, and to Puget Sound, that, for the greater portion of the distance, it will not encounter any serious trouble from snow; and that, in the passage of the Belt range, between the Yellowstone and the Upper Missouri, and the crossing of the Rocky Mountains, at Deer Lodge Pass, no greater obstacles from snow are likely to be met with than have already been encountered and overcome on roads in New England States and the State of New York.

The grades beyond the Missouri, along the Valley of the Yellowstone, to near the Bozeman Pass, like those East, will undulate within the general limit of about forty feet per mile, although it may be deemed advisable, at a few points, for short distances, to run to a maximum of fifty-three feet per mile.

The height of the country, upon which the line is traced, may be approximately stated thus, beginning at Lake Superior, going Westward:

	Miles.	*Av. Height above Sea*
To Dakota Valley	300	1,200 feet
Yellowstone River	300	2,200 "
Along Yellowstone	400	2,600 "
Flathead Valley	300	3,500 "
Lewis or Snake River	200	3,000 "
Puget Sound	500	400 "

Lake Superior to Puget Sound, via Portland, 2,000 miles; direct line, 1,775 miles.

The difference between direct and Columbia River route, 225 miles, is more than made up by its lower grades. Compare this with the profits of the finished line of the Union and Central Pacific Roads. Properly, the comparison should be made from Chicago, the terminus on Lake Michigan, of the Omaha line. There are on that route, approximately, as follows:

	Miles.	*Av. Height above Sea*
From Chicago to Omaha	500	1,000 feet
Near Cheyenne	516	3,300 "
Coopers	87	7,300 "
Promontory Point	482	6,200 "
Humboldt	406	4,750 "
Reno	130	4,000 "
Auburn	45	4,400 "
Sacramento	39	300 "
San Francisco	135	50 "
Chicago to San Francisco	2,410	

On the Northern Pacific line there need be but two principal summits, whilst on the other, there are four, the lowest of which is about a thousand feet higher than the highest on the Northern route. If, therefore, the roads were the same length between the Pacific waters and the great lakes and navigable rivers East of the Rocky Mountains, the advantage would be largely in favor of the Northern route; but this actual distance is 410 miles less, and the equated distances for the ascents and descents in its favor will be very considerable in addition.

This last remark of the engineer, Mr. Roberts, doubtless applies to the gain of force and economy of low grades, which is equivalent, in the engineer's mathematical estimate, to a definite number of miles. Engineer Johnson estimated 200 miles of such gain for the whole route.

As an attesting fact, it is reported from one of the directors of the Central Pacific Railroad, that the cost of wear and tear of their railroad 200 miles over the Nevadas, including machinery and increase of force demanded, is equal to the expense on 1,100 miles of the rest of their road on lower grades.

As another attesting fact, it is reported that the Reading Railroad, of four tracks for transporting coal 44 miles to market, was first constructed along the side of a hill, requiring a great force to carry the trains over such an elevation. On the estimate of their engineer, they found that the road-bed could be lowered about 32 feet, and the four tracks relaid at a cost of about $2,000,000, and the economy of force and wear and tear thus saved would be annually the interest on $1,000,000 above this extra cost. They decided to abandon the old road-bed and build the new one.

The facts and principles thus far adduced from the highest authority of engineers, show that the Northern Pacific Railroad route runs through a series of valleys that extend, with but little interruption, across the Continent. Of the remarkable pass at Deer Lodge, well-named the Gate of the Mountains, Mr. Roberts says: "The whole 40 miles from Deer Lodge City to the summit of the Rocky Mountains, by this route, can be built as cheaply as roads are built through prairie countries generally.

"A remarkable circumstance connected with this pass will convey a clear view of its peculiarly favorable character. Private parties engaged in gold mining in a gold field, which exists abundantly on both sides of the Rocky Mountains, have dug a ditch across this summit, which is only eighteen feet deep at the apex of the divide, through which they carry the water of 'Divide Creek,' a tributary of the Missouri, across to the Pacific side, where it is used in gold-washing, and the waste water passes into the Pacific Ocean. This has justly been termed 'highway robbery.'"

THE NORTHERN PACIFIC RAILROAD FIXED BY NATURE.—These principles and facts must control the Western end of the road. Its course down the Valley of the Columbia is by a natural law as fixed as the flow of the waters that cut this channel to the ocean.

It is the natural route for the transportation of freights. If not built there at first, competition will ultimately compel it to this line, as the great transcontinental route for the Pacific and Asiatic traffic.

THE CLIMATE FAVORS IT.—This temperate climate conserves the goods in transit. While torrid heats destroy 5 per cent. of the value of teas in transit through them, this route, through a belt of such cool and even temperature, keeps all such goods in perfection. This is also true of fruits, meats, fish, grain, flour, and, doubtless, many other articles of merchandise. It is destined to be the most regular, rapid route for freight and passage across the Continent, as it has the easiest and lowest grades, and the fewest dangers of interruption from snows and storms.

THE LAW OF COMMERCE DICTATES THIS ROUTE.—The demands of its commerce, like that of all railroads, will direct its route through the most prolific part of the basin of the Columbia. The countries that have the largest annual harvests, or power of harvests, will naturally be traversed on its way to the sea. Judging from the contour of this upper basin of the Columbia, coming on its surveyed route by Pend d'Oreille Lake to near the mouth of the Lewis, or Snake River, it will cross that narrow stream; then skirt the foothills around to The Dalles; then through the Cascade Mountains to the Willamette; thence down the Columbia, making one crossing, opposite Kalama, below the winter ice on the Columbia, and thence completing its connection with the terminus on Puget Sound. The charter expressly requires the line to be North of the 45th degree of latitude, to some point on Puget Sound, "via the Valley of the Columbia River," with a branch across the Cascade Mountains to Puget Sound. On this route it will easily drain the products of the richest agricultural counties of Eastern Oregon and Washington, viz: Stevens, Whitman, Columbia, Walla Walla, Umatilla and Wasco, and will secure its share of the vast and increasing trade of the Willamette Valley. It will largely assure the Oregon & California and the O. C. Railroad traffic, and thus our welfare. It will, indeed, lose half of the land grant for the distance passed in a State, but its gain in freights, and in the route, will, no doubt, compensate for this loss. But, whatever may be the opinions or wishes of the different sections interested in this route, we can hardly doubt that the two elements that must, and will decide the question, will be the best grades, and the best and most steady supply of freights. These two laws hold with a force that controls such enterprises.

WHEN AND HOW CAN THE ROAD BE BUILT?—The whole Northwest is more interested in the fact of the completed road than in its route. Hope on this point was blighted when Messrs. Jay Cook & Co. failed. Its construction has, to some minds, seemed less and less probable during all the four years of the panic.

OBJECTIONS.—Thoughtful men question the possibility of securing funds to build it. Some have distrusted its Board of Directors, and charged its officials with wasting the funds of confiding bondholders. Some complain that its land grant is too large, and that it ought to be restored to the people.

ANSWER TO OBJECTIONS.—It is very probable in the flush times of 1871-2, when there was every prospect of selling bonds enough to complete the road, that the expenditures for depots and rolling stock were in excess of the present need, yet they were probably in anticipation of its immediate future. When its bankruptcy occurred, the only legal course was to turn over its assets to its real creditors, who were its bondholders, and not its stockholders. But when this was first proposed, it was objected to by men in high position, even as lawyers, that its corporate life could not be transferred to its creditors, but that its 550 miles of completed road, and its lands earned by their construction, must be divided among its creditors, and that the enterprise must be given up as a failure. Already the sheriff was waiting in New York — hat in hand — to levy on the property and force the sale.

But an inspection of their franchise and their rights under their charter led the prudent and hopeful members of the Board of Directors to resist doing this great wrong to their creditors. One plan was to exchange bonds for lands, at fair rates, which would satisfy the claims of those who chose this method. This was done, to some extent, without the wastage of legal seizure and forced transfer. But the comprehensive plan was to transfer the whole property, the completed road, the land subsidy already earned, the corporate life of the company, with its inchoate franchises, to the creditors. They were authorized to do this by virtue of Article VI of their charter, which (as amended by act of Congress, approved May 31, 1870), expressly authorizes and empowers the Northern Pacific Railroad Company to issue its bonds to aid in the construction and equipment of its road, and to secure such bonds by mortgage on its property of all kinds and descriptions, real, personal and mixed, including its franchise as a corporation. This last clause was construed to mean its corporate life.

Under this ruling by the court, the transfer of all its property and franchise was made by a legal sale to a third party, and by him to

the bondholders, who became the preferred stockholders of the road, with all the rights and powers of the original stockholders to hold the property and complete the enterprise.

CAUSE OF DELAY IN ITS CONSTRUCTION.— More than a year of diligent effort on the part of the directors was spent in saving the Northern Pacific Railroad from overthrow and absolute annihilation, and in securing the creditors all the assets. This was, to all appearance, a transaction most creditable to the head and the heart of the directors. The creditors had all their own property for their bonds, if they should choose to accept it. About $24,000,000 of bonds were given up for preferred stock. Some millions were exchanged for lands. Some bonds are still held back, yet provision is still made for their transfer for stock or lands.

VALUE OF THE TWO SECTIONS ALREADY BUILT.— The 550 miles of road paid all current expenses and earned $300,000 more, as per report of 1876. Of this surplus the 105 miles of the Pacific division earned $60,000 over its expenses.

NEW SECTIONS BUILT IN 1877.— During the last twelve months the directors have built 63 miles of road, connecting its Eastern division at Brainard with the railroads at St. Paul, Minnesota, and 31 miles, connecting its Western terminus with the vast coal fields of the Puyallup Valley.

ITS OWNERSHIP.— The whole line is owned by its present stockholders. It is free from debt, and is paying no interest - unless it be on the sections built this year—while its earnings are increasing annually.

WHAT THE ROAD ASKS OF CONGRESS.— As the time of its franchise expires soon by limitation, it earnestly asks an extension of time to complete the through line.

THE ROAD NOT RESPONSIBLE FOR THE DELAY.— The railroad was not responsible for the failure of Messrs. J. Cook & Co., its financial agents. It has not been responsible for the panic and the business failures that have swept over the United States and Europe like a hurricane during the last four years. It is not responsible for the unsettled condition of politics or of the currency. It has done nothing to complicate the labor question, or lay unjust burdens on poor workingmen. It has earnestly desired the opportunity to go forward and employ thousands of the unemployed in completing its line from the Missouri to the Columbia and the Pacific.

IF GRANTED, THE GOVERNMENT AND PEOPLE WILL BE GAINERS.— It asks no additional subsidy. It is content with the lands granted, most of which have yet no value, but to which its construction will give value. It expects to give the same value to an equal amount of contiguous Government land, which now has no appreciable value in any market of the world.

IT IS AN INVESTMENT TO CREATE VALUES WHERE NONE EXIST NOW.— The road expects to earn its subsidy as it goes along, mile by mile, and section by section. This is true of every railroad through an unsettled country. It thus does not claim or ask the subsidy as a gift, but only as an opportunity to confer an equal and even greater value upon the Government, for the trust thus long put in its keeping.

THE ROAD HAS BEEN A SUFFERER.— It shared its measure of loss and suffering and delay, on account of the great failure, and the greater financial disasters that ensued, and the general disturbance of public affairs. All those things were unforseen and beyond its control. They have caused the road an unavoidable loss of money and of time. The money can be earned again by the completed road for its creditors, if Congress will merely grant an extension of time to do it. This privilege will not cost the Government a dollar. As a business principle it is not withheld, but promptly given by man to man in all the circles of commercial enterprise. To refuse it is like the old law of putting a poor debtor in jail in order to compel him to pay his debts. It is a demand for the "money or the pound of flesh." When understood, men will not do this unkindness. We must hope and believe that Congress, urged by the voice of the people, will grant the Northern Pacific Railroad an extension of time to complete its road under its charter.

ITS PLAN OF COMPLETION.— A plan has been proposed and earnestly advocated by several of its directors to hasten this completion by commencing next year on the Missouri, working Westward, and on the Columbia near the mouth of the Snake River, working Eastward as rapidly as possible until the two sections meet in Montana. In order to do this it is proposed that the company sell their lands at the Government land offices, get the minimum price of $2.50 per acre, give titles to purchasers, use the proceeds, with the prospective earnings of the roads, to build the line East and West, and also to give credit and a good sale to new bonds which may be issued to perfect the scheme. The object of the directors is ostensibly to build the road, and not to speculate in the lands. For this object the subsidy is entrusted to them. They want settlements and steady business along the whole line.

This plan to put their lands in the common market with the even sections held by the Government, will, no doubt, satisfy all the demands of settlers, and win a just commendation from all the people. It is to be hoped that it will meet the approbation of the entire Board, and be placed on their records and in the provisions of the bill for extension of time.

BRANCH ROAD TO PUGET SOUND.— Some objection has been made to their retention of the subsidy for the branch road from the Snake

River, through the Yakima Valley, to Puget Sound. It is evident that such a branch is needed. The surveys show easy grades. The main valley and its affluents are rich in resources, and if allowed time, there is little doubt but that the Northern Pacific Railroad will ultimately build this road. But if not, let some other company do it.

INTERCOMMUNICATION ESSENTIAL.— Rev. Dr. Field, a recent observer in Greece, where he is still, remarks that the interior of that country is less advanced than the capital. The great want is that of internal communication. "Greece is a country made by nature for commerce and agriculture, and if a few short railroads were opened to connect the inland valleys with the sea, so that the farmers and peasants could send their produce to market, the exports of the country might be doubled. A line of one hundred miles would connect them with the railroad system of Europe. Such a road would give them new life."

Dr. Field here reveals the secret also of their historic provincialism. It is intercommunication which makes a people one in interest and thought. The lack of the former defeats the latter. By quick and free intercommunication we become one people. Without it we are only a company of provinces, feebly bound together, apt to be jealous, and without enterprise. Every argument urges the completion of this direct means of intercourse and this bond of connection with the great body of our Nation.

VIEWS OF THE DIRECTORS.— In a conversation with Captain J. C. Ainsworth, one of the directors of the Northern Pacific Railroad, he says distinctly that it is the judgment and the purpose of some of the directors of the Northern Pacific Railroad, with whom he fully agrees in the plan to urge the sale of their lands in the Government land offices, at the minimum price fixed of $2.50 per acre, and to use the proceeds, with other funds, at once, to connect the Columbia and Missouri Rivers by railroad, and thence to extend the road Westward, on the South side of the Columbia, to Portland, on the Willamette, and thence to Puget Sound.

THE COLUMBIA RIVER AND ITS TRIBUTARIES — COMMERCIAL STATUS AND IMPORTANCE.— It is a maxim of commerce, both terrene and marine, that the wagon must meet the ship, and the ship the wagon. Facts illustrate this axiom from earliest times to the present in all countries, whether goods have been moved to the sea by the long caravan of camels, as in Asia, or by the slow wains of Central and Northern Europe and America, reaching first the rivers and shallower bays, thence on light boats and barges to the ship; or whether, as in recent times, the vast and varied products of the country reach the sea by the swifter railroad trains. The exchange of the products of the sea must go inland by these return trains. This is

commerce. This is the problem of transportation. This is the key to the busy hum of seaport cities. It is the factor which, more than any other, excites stocks. It is now the motive of railroad and steamship lines, as it was a few years since of canals and river steamboat companies. It is the chief question that enters into the merchant's estimate of his profits, and into the farmer's account of his income.

THE IMPORTANCE OF THIS HIGHWAY.— For example, when wheat sells in San Francisco at $2.35 per cental, and only at $2.10 per cental in Portland or Astoria, the difference is 15 cents per bushel against the farmer of Oregon or Washington. His loss is 15 per cent., as rated by the bushel, or 25 per cent. per 100 pounds. On 100 bushels he loses $15; on 1,000, $150; on 10,000, $1,500; on 100,000, $15,000; on 1,000,000 bushels, the community of farmers lose $150,000; and on 5,000,000 bushels, the estimated export of wheat the present year, their loss is $750,000. The commission merchants of the State lose a large per cent. of profit in the transfer of the business to the market below. Yet, the fact is established that ships can come from any port of Asia or Europe to the entrance of the Columbia River as easily, and as quickly, and as cheaply, as to the entrance of the Golden Gate.

OFF SHORE SOUNDINGS.—The late off shore sounding by the United States Coast Survey steam cutter *Hassler*, Captain George W. Coffin, commanding, which occupied two months, July and August, 1877, gives the following facts, which are kindly furnished from the official records:

1st— Extent of Survey.— From Cape Disappointment Northward to Yoke Point Lighthouse, 26½ miles of Coast line, and about 13 miles out to sea.

From Cape Disappointment Southward to False Tillamook Head, 31½ miles of Coast line, and 15 miles out to sea.

Total square miles surveyed, 812.

Lines of soundings were 1½ miles apart by ship. Lines of soundings were traversed in to 9 feet by boats.

SOUTHERN SHEET.— 2d.— Ratio of increase of depth to distance off shore.— Off North channel, due West line, it is 5 fathoms to the mile; off Port Adams, due West line, it is 5 fathoms to the mile; off Ben Holladay's, due West line, it is 4 fathoms to the mile; off Tillamook Head, due West line, it is 5½ fathoms to the mile; off False Tillamook Head, due West line, it is 5½ fathoms to the mile.

NORTHERN SHEET.— Off Stout's house due West line, it is 4 fathoms per mile; off point midway between Cape Disappointment lighthouse and Leadbetter's Point, due West line, is 3½ fathoms per mile; off Leadbetter's Point, due West line, it is 3½ fathoms per mile; off Yoke Point lighthouse, Shoalwater Bay, it is 3½ fathoms

per mile. 3d — Increase of depth to seaward in a direction off the South channel (main ship channel), it is 4½ fathoms to one mile. 4th — Increase of depth to Southward. At 2 miles to seaward from Point Adams, West, is found 5½ fathoms; at 2 miles to seaward from Grimes' house, West, is found 11 fathoms; at 2 miles to seaward from Tillamook Head, West, is found 30 fathoms; at 5 miles to seaward from midway between Tillamook and False Tillamook Head, West, 20 fathoms; at 2 miles to seaward from False Tillamook Head, West, is found 32 fathoms.

CURRENTS. — 5th — Outside of 4 or 6 miles are Coast currents parallel to the shore line, to the Southward in summer and Northward in winter, whose velocities are very dependent on local winds, which, when strong, often reverse the current.

Inside of 5 or 6 miles, the currents seem to be governed by the outflow and inflow of the Columbia River (South of Cape Disappointment.) North of Cape Disappointment Shoalwater Bay affects the current in shore more than the Columbia River, Shoalwater Bay being of large area and almost dry and bare at low water. The inflow causes a strong set close in shore to the Northward almost always; the outflow, apparently not running down in shore, but joining the Coast current further outside. This is apparently due to the conformation of the land above the entrance to Shoalwater Bay.

DISCOLORED WATER. — 6th — The distance outside of the bar at which discolored water may be seen varies with circumstances. Good signs to the navigator are the strong tide rips met with off the bar, and to the Northward and Southward of it — sometimes as far as 10 or 15 miles, but rarely more than five or six miles to seaward of the bar.

PRECAUTION. — 7th — Vessels in doubt as to position would do well to keep outside of 25 fathoms in bad weather, fog, etc. The boats of the survey developed deep water between Tillamook Rock and the Head, and probably large vessels may pass through in case of necessity or to avoid other dangers, though the passage is not recommended.

INFERENCE. — The Columbia River has probably cut a channel through this vast bed.

Those official statements assure the navigator approaching the bar of his mode of safety, and furnish him many hints to find his position by the lead and by the currents, even if the land marks are hidden. If they are seen, his course is plain.

CHANNEL. — The South channel averages a half mile in width, and 20½ feet at mean low water, and 5 fathoms in high water; with smooth, hard sand bottom, free from rocks, well buoyed and mainly direct, with few alterations of the ship's course into the river channel.

The shifting sands which form Clatsop Spit and Point Adams on the South side of the channel, and Sand Island and its spits, extending Westward on the North side of the channel, are broken and moved by tides and currents, which sweep through the channel, keeping it open in full measure of depth and width.

If the North channel grows shallower, which the last survey indicates, the South channel will doubtless deepen to the same extent.

DRAFT OF VESSELS. — Vessels drawing 22 and 23 feet loaded, have passed and repassed the bar at high tide. Present surveys show that vessels drawing 21 feet of water can always, on half tide, come to Astoria, with a pilot, but better with a pilot and tug. Vessels drawing 17 feet can always pass and repass the channel to Portland, with a pilot.

TIDES. — Tides rise from 6 to 10 feet on the bar, and from 6 to 10 feet at Astoria, and from 1 to 2 feet at Portland, 120 miles inland.

RIVER AND HARBOR IMPROVEMENTS. — The United States, in accordance with its liberal policy, has kept efficient superintendents of survey and of lighthouses and buoys, and furnished these materials and erected these structures for the benefit of commerce for several years past. Of late, dredgers have been added, and fresh parties have been kept at work on Coast and river. Charts have been made with more minute and accurate measurements. The river and adjacent ocean bed are becoming perfectly platted, so that when these maps and charts shall be issued to mariners from the Government office, the safety of navigation, with ordinary care, will be assured more definitely.

It is also reasonable to expect larger Government outlays and increased efficiency, to observe changes, to plant more buoys and shore signals, and to employ dredgers of more power and capacity, thus turning the vast body of river water into the deeper and thus deepening channel. We have no reason to think that the Columbia River will ever have less capacity of commerce, as furnished by nature, but more, as guided by skillful engineers, authorized and supported by the Government.

DISASTERS ON THE BAR. — The facts of navigation above considered affect commercial insurance, but absolute wreck at the entrance of harbors is a greater terror to underwriters than the perils of the high seas. Report of such disaster renders the insurer timid and stamps a bad fame upon the entrance to harbor or river mouth. The evil reputation increases as it becomes current. An article published in the *Alta California*, March 19, 1873, from the pen of Captain William Tichenor, of Port Orford, and written in February, 1872, remarks: "On the Northwest Coast of the United States, between

the Bay of San Francisco and Puget Sound, a distance measured by more than ten degrees of latitude, there is no harbor a vessel can enter in heavy Southern weather."

He adds: "The Columbia River, latitude 46° 12′, longitude 124° 00′, has a barred harbor. Many disaster, and some of a fearful character, have occurred upon the bar. Among others, I now recollect the loss of the *General Warren*, Captain Thompson, with 52 persons; the *Demarest*, of New York, Captain Collins, with 9; the *Virginia*, Captain Bird, with 10; and the *Industry*, with most of the officers and crew. Commodore Hudson, of the sloop-of-war *Vincennes*, told me, I think in 1852, that he had visited most of the ports on the globe, and that none presented such terrors to him as the entrance to the Columbia River. He lost the sloop-of-war *Peacock* there, in I believe, 1846. [July 18, 1841, is the correct date.] Captain Hudson had no pilot. The *Shark* was lost at the same time.

"The dread in which the bar was held by mariners in earlier years, has, in a great measure, disappeared, under the influence of a better acquaintance with it, and by the aid of the thorough and efficient pilots engaged upon it. But it is not one of those dangers the familiarity with which will ever breed contempt. There is not much detention in getting to sea in the summer months, but during the heavy gales of winter, vessels dare not approach the bar, and are compelled to lie off and on, sometimes for weeks, waiting for the sea to run down. From 1812 to 1851 the Hudson Bay Company had navigated the Columbia. Some of their pilots had, in 1851, been in their employ on the bar and river for over thirty years."

The editor of the *Alta* remarks: "It is to be regretted that it is impossible to improve the entrance of the Columbia River, which, inside the bar, has a large, deep, and secure bay, and has a thousand miles of channel suitable for navigation by large river steamers. We say that improvement is an impossibility — at least it is improbable. The breakers are so fierce, and the sands at the bottom of the entrance so treacherous, that no breakwater could stand."

To complete this gloomy picture, the *Alta* published a list of disasters North of San Francisco, from the pen of T. B. Shannon, collector at San Francisco, under the direction of the United States Treasury Department, from January 1, 1861, to December 31, 1869 — nine years. Yet, in this list of 198 disasters, 110 were small coasting schooners, plying along shore, and only three occurred on the Columbia River bar, viz:

	Loss.
In May, 1861, Brig *Woodpecker* stranded	$ 30,000
In March, 1865, bark *Industry* wrecked	75,000
In May, 1867, bark *W. B. Scranton* wrecked	225,000
Total amount	$330,000

This is a relative loss of only 1½ per cent. in nine years, or of one-sixth of one per cent. for one year.

But the impression made by such statements, massed together, is to damage the reputation of the Columbia River bar.

Hon. D. C. Ireland, Clerk of the Board of Pilot Commissioners, attests that only nine vessels have been wrecked at or near the Columbia River bar in the last twenty-five years. Five of those were coming in without a pilot, and the loss of the others was due to the loss of wind and the lack of a tug. Since the tugs have been put on there has been no loss, except the *Architect*, coming in without a pilot. These nine disasters, in about 12,500 crossings on the bar, during twenty-five years, is about 7-100 of 1 per cent.

Honorable Wm. Reid, Secretary of the Board of Trade of Portland, has compiled, among others, the following:

TESTIMONY OF MARINERS.—Captain Maginn, when President of the New York Board of Pilots, was instructed to report his opinion as to the merits of the entrance to the Columbia River, compared with the entrance to New York. He says:

There is deep water on the bar, it having four and one-half fathoms without the addition of the tide, while New York Harbor has on the bar but four fathoms, without the addition of the tide, which is six feet. The bar in the Columbia is about half a mile across, while that of New York is three-quarters of a mile.

The channel of the bar at the mouth of the Columbia is about six thousand feet, and shoals gradually, while the channel of the bar at Sandy Hook is about six hundred feet, and shoals rapidly; the channel across the bar is straight at the Columbia; that at New York is crooked. In accessibility to the sea, the Columbia River is the best, as it is immediately at sea, and ships can get out of the sea into the harbor at once, and also get out at once into the high sea. The winds at the mouth of the Columbia are marked regular and steady, while the winds at New York are entirely variable, and cannot be calculated upon by the mariner for any time. The mouth of the Columbia is free from ice and great heat.

The San Francisco *Commercial Herald* of May 21st, 1874, says: "The bar at the mouth on the Columbia River, Oregon, has been made the ground of a very unjust and unreasonable discrimination of rates of insurance on vessels bound into the river. The number of casualties that have occurred there is fewer than that of any other barred river known to commerce."

OPINIONS OF GOVERNMENT OFFICIALS AND MASTERS OF VESSELS.—The Commissioners of the General Land Office at Washington, in his annual report to Congress for 1870, at page 156: "By the use

of a steam tug, in crossing the Columbia Bar, the entrance to the harbor is rendered as safe as that of the Golden Gate, or the Straits of Fuca."

Captain G. W. Harris, of the United States revenue service, who has crossed the bar some thirty times, says: "The crossing of the bar at the mouth of the Columbia River, with the ordinary precautions, is as safe as the entrance to any bay or harbor in the United States."

Captain Hughes, master of the British Ship, *Montgomery Castle*, 1,300 tons burden, says: "There is no more risk in entering and leaving the Columbia River, than there is in coming into or leaving any port or harbor that I have ever visited."

Captain D. Evans, of the British ship, *La Escocesa*, who is well known, writing on the 13th of April, 1875, says: "I consider a vessel is as safe, with the use of a steam tug or pilot, in entering the Columbia River and going over the bar, as going into any harbor in ordinary weather."

Captain George White, writing on the 8th of May, 1875, says: "It is absurd to say that the Columbia River bar is a very dangerous entrance."

Captain Francis Connor, now commanding the steamship *G. W. Elder*, has crossed the Columbia Bar more than one thousand times during the last fourteen years, without a serious accident.

PRESENT EXTENT OF THE COLUMBIA RIVER COMMERCE, AS SHOWN BY THE FLEET OF TWO YEARS.— The report of the Board of Pilot Commissioners to the Legislative Assembly, at the ninth regular session —1876, gives:

	Vessels.	*Tonnage.*
Total arrivals and tonnage, 1874–75	233	161,539
Total arrivals and tonnage, 1875–76	241	192,750
Aggregate arrivals and tonnage for two years were	474	354,289

	Tons.	*Value.*
Total exports for 1874–75 were	148,141	$ 4,392,272 26
Total exports for 1875–76 were	162,830	7,453,318 01
Aggregate for two full years	310,961	$11,845,590 27

PROPORTION ARRIVING IN BALLAST.— The number of vessels arriving in ballast in 1874–75 was 71, and in 1875–76 it was 75 — a total of 146, or about 33 per cent.

THE AVERAGE DRAFT OF VESSELS.— The draft of incoming vessels varied from a small coasting schooner of 4 feet to an ocean steamer of 17 feet. The average draft of 474 vessels arriving was 12 feet. The draft of the entire fleet of vessels departing from the Columbia, varied from 6 to 23 feet. The average draft of 474 vessels on departure was 14½ feet. The average draft of the whole grain fleet to Europe

on departure was 18 feet. The average draft of 60 of that fleet loaded was 19½ feet. This draft of loaded vessels is declared by the largest European shippers, to indicate the tonnage of the most profitable ships for general commerce at the present time. For example, the British grain fleet going to the Black Sea is composed of this class of vessels, registering from 900 to 1,400 long tons, and drawing from 14 to 19 feet. It is found that the larger classes of ships, built twenty-five years ago, and carrying immense cargoes, have long delays in loading, with large risks of navigation and more difficulties to find markets.

These facts of practical experience both test and settle the question of the permanent commerce of the Columbia River. It has been supposed that the larger and deeper draft vessels were essential to the most profitable commerce, especially for long voyages, like those to Europe. It has been often said that when a larger population and more capital came to our Northwest, and productions became quadrupled for export, the Columbia River commerce must seek San Francisco in small vessels, and be transferred to larger ones, to be borne to its European markets, or else be transported by railroad to Puget Sound for the same purpose.

San Francisco shippers and merchants nourish this sentiment, and make a strong pressure to control the large and rapidly increasing exports of the Columbia River. The most absurd part of the scheme is, that the same classes of vessels will transport this produce from the Golden Gate or De Fuca Straits to Europe that now transports it from the Columbia River to Europe. This double shipment — now partly in process — of produce from our ports to San Francisco, and thence to Europe and Asia, is a loss in freight which falls chiefly on our farmers, of $500,000 to $750,000 annually now. It is also a large loss to our business community, and thus to the enterprises which invite and encourage immigration. If we continue to export our raw material for food, wool, hides, iron and lumber, instead of adding home labor to make finished products for the world's markets, as other communities do, we only get a profit on the mere work it requires to collect these raw materials for the use of laborers in other countries, while we thus exhaust virgin soil and nature's resources, and rapidly diminish our own capital in building up this sort of commerce. This is bad enough, as starving fields and weed-covered prairies already show. But when we pay our neighbors below a bonus of a half to three-quarters of a million dollars annually, for the privilege of letting our goods pass through their port under their California brand, thus discrediting our own productions in the world's markets, and dishonoring our region and our climate in the view of the intelligent — since we can send off the whole from our own ports cheaper and in better order — we show a

degree of folly which will be sure, soon, to bring us shame and greater loss; for every act of folly in business, as well as in morals, surely brings its reward in their own coin.

THE INTERESTS OF ALL CLASSES OF THE COMMUNITY ARE IDENTICAL AND NOT DIVERSE.—Some division of sentiment has existed and has been fostered, as if a city is a foe to the country, and that the country must watch and defend itself against mercantile frauds and overgrown monopolies. These prejudices confuse trade by diverting it from its natural channels. They also taint and pervert legislation. We try various methods of relief. At one time we work hard for railroads as the sure means of general prosperity. Next we try schemes of immigration. But the former do not come on call, and the latter find little certainty of profitable business for their welcome, and so may turn back in disappointment and disgust.

OUR PRESENT NEED.—Both the home born and the stranger want the solution of the commercial problem of the Columbia Valley and its tributaries. Is it, or is not, an inviting home? Can we and our children, and many thousands and hundreds of thousands more of intelligent and industrious people, abide here, or come and make good homes here? Is all we make and all we bring destined annually to be drained off to pay for imports, or shall a fair part of our income circulate, like healthy blood, through our own body politic? In other words, have we a sure future in our vast Columbia basin, inclosing, as it does, the most of Oregon, Washington and Idaho, and a part of Montana — an area, according to the census, drained by the Columbia River of 250,000 to 300,000 square miles, or four times the area of all the New England States, whose products will drift as naturally to the Western seaboard as its waters flow to the Pacific. We know that the natural resources are as valuable and various as its area is vast and adapted to multiplied industries and mode of living.

We know that its climate is health-giving and harvest-giving, having been attested by many of us for thirty years past, without failure.

We learn that immigrants, merchants, mechanics and farmers from Great Britain and France, both the almost exact analogue of our Northwestern Coast in climate and productions, discover the home-like similarity, and take enlarged views of its present and prospective development of resources and settlements.

British capital comes here freely and confidently. British fleets rapidly absorb our commerce, and we are glad to see them come.

British insurance companies already control the maritime part of this business, and much of that pertaining to fire risks.

Already they have reduced the price of marine insurance to our ports to the same rate as to the Port of San Francisco, except the

fraction of one-fourth of one per cent. extra charge on wheat shipment. Cargoes of flour and salmon are now insured at the same rates in British offices.

British wool-growers are moving from Australia and New Zealand to Eastern Oregon and Washington as the best country for this business.

British woolen, flax, iron and leather manufacturers are sure to follow, and produce the goods here, instead of wasting a rich margin of profit in the double transportation of the raw material home and the goods back.

Facts and reasoning evince the certainty that the homes of industry, thrift and intelligence must and will be established all through the basin of the Columbia and its tributary valleys.

INTERCHANGE OF PRODUCTS.—The union of all citizens, in city and country, to increase the means of cheap and easy intercommunication, in order to set all the wheels of business in motion, and to give all hands work in village shop and on country farm, on land, on river and on bay, will do much to inspire heart and hopes.

Whatever State or National legislation is needed to improve rivers, build railroads or canals, or redeem waste lands and increase the number and value of the homes of the people, by putting a value upon products that will induce production, ought, of course, to be secured by united votes and efforts, instead of being lost by partisan strife or selfish chicanery.

Much has been done already by men intrusted with legislative power. More can be done on land and river. If the cost of inviting commerce to our river be by a merely nominal price of pilotage and towage, at the cost of the State, it might be a saving of three-fourths of what we now waste on double freights and commissions.

If a few hundred thousands of dollars would clear out the shoals from the Columbia, Cowlitz, Chehalis, Willamette, Snake, Clearwater, Yakima, Spokane, Clark's Fork, and build needed portages, or canals, the profit of one or two harvests would pay the costs, besides inviting thousands of settlers into these vast regions, and bringing those there now out of their exile into fellowship with all other sections.

In the wide regions that railroads must do the business of transportation, united effort without delay could soon give us these facilities on a scale equal to local wants and transcontinental needs, freeing us from tribute to distant and hostile corporations.

PROSPECT OF THE INCREASE OF OUR COMMERCE.—The average annual gain in the report of breadstuffs from the Columbia to all ports, by seasons, from 1868 to 1877, is 38½ per cent., counting eight seasons of shipment from the basis of amount exported in 1868–69.

It is reasonable to estimate the addition to the population of the Columbia basin this year at 25,000, a number equal to one-sixth of the present inhabitants. It is fair to count the gain to commerce one-sixth. At this rate the State Board of Pilot Commissioners may be able to report to the next Legislature in 1878, the arrival of 550 vessels, with a tonnage of 410,000 tons, and an export of 360,000 tons, valued at $14,000,000, as the business of their two official years. The gain this year indicates more instead of less than those figures.

The gain in the Upper Columbia business — as per Oregon Steamship & Navigation Company, apparent exhibit of growth, is a large per cent. in two years. Their plans with others promise more rapid and wider means of river commerce. We venture no estimate of the amount, but the drift of 200,000 or more bushels of wheat to the Western ocean per year, from the Upper Columbia, will not surprise those who watch the progress of the plow and reaper there.

It is hardly needful to say, yet it is wrong to forget, that this problem of our commerce has factors, which enter into every home of the people; into every factory and store; into every social question; into every school and every church of our wide-reaching settlements. It touches us daily, alone or in the crowd, in the routine of business and on journeys. It inspires hope and shapes our plans. It is worthy of our thought, while its successes command our gratitude.

Confidence in this railroad revives. It is known that the company turned its assets over to the bondholders at the least cost and delay, giving them the full benefit of their mortgage. The act shows a desire and purpose to complete the road. It stands now in the hands of the new or preferred stockholders — or former bondholders — free from debt, with 550 miles of road finished and furnished with rolling stock, machine shops, depots, and other means of work and progress. The Pacific division has paid all its running expenses, the salaries of its officers, and $30,000 of old debts, without calling for help from the East.

The Eastern division has paid the running expenses and $30,000 or more overplus. The company have also nearly the entire land subsidy for the whole distance completed. With such assets on which to effect new loans, there is hope to raise the funds and extend the road.

Besides these elements there are new factors in the problem. When the Union and Central Pacific was proposed, it was counted a wild scheme to build that long road over a trackless desert. The problem of fuel was not solved. It was not deemed solvable. The supply of water was supposed to depend upon artesian wells. The eminent

State geologist of California at that time, said: "I know the limited supply of wood and timber on the Sierra Nevadas, and the road must carry this more than a thousand miles for daily use. It is liable to wear out the track and the stock supplying its daily trains with power to run." His thought or fear was that the transcontinental road could not be a success. Many other intelligent and thoughtful men shared his fears. A graver factor in the problem was, how to get way business, which is known to be the most important elements in the success of every railroad. As the road progressed every one of these difficulties were removed. The Rocky Mountain coal fields, along and under the very track of the road, furnished the best of fuel for the present, and for the indefinite demands of the future. Streams and wells supply water abundantly. Wyoming, Utah and Nevada have unfolded marvelous mines of the precious metals, and untold riches of agricultural and pastoral lands. The united road pays larger dividends, probably, than any other lines of equal length in the world. Similar factors are already solving some elements of the problem of the Northern Pacific Railroad. Hardly had the Pacific division connected the waters of the Columbia with those of Puget Sound, when the remarkable coal fields of the Puyallup, 25 miles from Tacoma, were discovered. The coal has been tested by A. Campbell, Esq., of Seattle, and by several blacksmiths of Portland, and by others in Washington Territory, Oregon and California, and pronounced by them all equal to the Cumberland and Blossburg coals for all the use of their shops. One of them pronounces it the best for welding steel of any he has ever tried in thirty years' experience.

President G. F. Whitworth, of the Washington Territory University, has examined the fields, and found the veins very numerous — scores of them — from one foot to three, five, and even seventeen feet in thickness. They are cut through by several mountain streams, which permit a series of self-draining shafts to be run at different levels into every vein, all above the shutes, while these are above the natural railroad cut or bed which the streams have made. The Puyallup Valley — a garden in itself — is level for twenty miles, leaving only from five to eight miles of steeper gradients into the mountains. Several engineers of the Northern Pacific corps have declared the route easy to make, and capable of an immense traffic. The outlet for coal into shutes on the bluff at Tacoma, permits its shipment without rehandling. Professor Whitworth finds it a choice cooking coal, with a large per cent. of fixed carbon, hard, compact, and not easily broken by handling, or disintegrated by the weather. Four hundred and ninety pounds of this coal, as tested by the Portland Gas Works, produced 2,250 feet of superior gas, and 400 pounds of coke. The best test of Nanaimo coal gave 2,000 feet of gas from 500 pounds of coal.

Besides the fact that Tacoma Bay is a safe and extensive harbor, inviting the largest vessels and fleets from all parts of the Pacific and of the world, so that every product of the region can at once be put into the currents of commerce, these vast beds of choicest coal, which are in so great demand for steam and mechanical purposes, will at once assure business at this Northwestern terminus of the road. Good and abundant coal is a factor which will ensure any railroad that terminates on tide water. These coal fields invite the completion of the Northern Pacific Railroad, at the earliest possible moment. It will save the immense transportation of Sydney and other foreign coals to our Coast and growing interior. It will save the great cost of transportating the Pennsylvania and Maryland coals to this Coast. It will develop the iron industry, in foundries and furnaces, preventing the costly importation and transportation of this product. It will employ artisans and laborers, and build up the homes of an industrious population, and by reaction stimulate the fisheries, the shipbuilding, the agricultural and pastoral pursuits.

Another factor in the problem of the Northern Pacific Railroad is the food supply of this Northern region through which its survey is made. It is a known fact that the most productive and enduring wheat lands of our Continent lie between the Cascades and the Rocky Mountains. They have the largest proportions of the potash and phosphates which nourish the cereals. It has been stated by a well-known geologist, that during the six distinctly noted volcanic overflows the ashes, which were carried largely by the prevailing winds Eastward into the bays and lakes which formerly occupied the great interior basin, mingled with other sediment to form the deep deposits which now constitute the soils of those valleys and high prairie lands. It is easy to infer that the excess of alkali in spots results from the drainage of this substance from the hills. But the wheat harvests of Walla Walla, Whitman, Umatilla and Baker Counties prove the wonderful fertility of this region. Every year the crops seem to increase in value and amount. The hills and dry sage brush plains have rewarded the cultivator. It is known that every acre touched by water becomes luxuriant with cereals and fruits. The drippings and overflows of that long miners' ditch constructed by the Chicago Company through Baker County, has produced many oasis in the hitherto dry plains. It is known that an ocean of aerial moisture floats over these regions from the vast Western ocean. It needs only a cooler to deposit the dews. Every field or blade of grass or grain acts as a cooler.

The fields of winter grain, started by early rains or melting snows, provide the vegetation, which in summer deposits enough of this aerial moisture to perfect their growth until the harvest.

The deep plowing loosens the soil so as to absorb the air loaded with moisture, which grows cool enough to leave its moisture about the roots of the plant. Thus the lands that have for ages abounded in the bunch grass, which is now wasting away before the increase of flocks and herds, can be restored by the plow, and the choice cereals, wheat, oats, barley and corn, with orchards about every farm house.

Thirty-five, forty, and even sixty-five bushels per acre of wheat are said to be frequently harvested in the counties named. Their need is not food, but transportation to market. Their cattle, and sheep, and wheat, and corn, abound far beyond all the wants of their present population. It is claimed that two or three of those counties can produce as large a surplus for foreign markets as the whole Willamette Valley. This factor enters into the problem of the Northern Pacific Railroad. It opens a vast business of transportation from the interior to the ocean, and from our forests and coal fields a large return to supply the treeless interior. Every year also gives steadiness and surety to the mining of gold and silver, and other metals, in the Blue Mountains, as well as those of Montana. Unknown resources are as likely to appear along the Northern Pacific Railroad line, in its progress, as along the Union Pacific. The delay of construction has caused the intelligent to study the problem more intently, and to feel sure that home interests demand it more than ever. Worthless regions will have known values when it comes, and the finest visions promise to be realized by it.

FULL TEXT OF THE HOUSE BILL AS REPORTED BY THE COMMITTEE ON PACIFIC RAILROADS.—In the House of Representatives, February 5, 1878; read twice, recommitted and ordered to be printed.

House Record 3066 Report No. 120. A bill to extend the time to construct and complete the Northern Pacific Railroad.

Mr. William W. Rice, from the Committee on Pacific Railroads, reported the following bill:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the grants, rights, privileges, corporate powers, and franchises, including the franchise to be a corporation, conferred upon the Northern Pacific Railroad Company by its charter, and the various joint resolutions of Congress amendatory thereof and supplementary thereto, be, and the same are hereby confirmed, granted and continued to the said Northern Pacific Railroad Company as now reorganized; and ten years' time from the passage of this act is hereby granted to said company for the construction and completion of its main line, subject to all the

terms and conditions prescribed by said charter and joint resolutions, except as changed by this act; provided, however, and said extension of time is granted upon the following express conditions, namely:

First: That said company shall, within one year after the passage of this act, commence the work of constructing its main line at or near Umatilla, in the State of Oregon, or some suitable point between there and the mouth of Snake River, as the said company shall determine, and shall complete not less than twenty-five miles of its road Eastwardly per year thereafter, and shall complete, in addition to the road already completed, at least one hundred miles of its main line within two years after the passage of this act, and at least one hundred miles of said main line each year thereafter, including in each said one hundred miles the twenty-five to be completed per year Eastwardly, as aforesaid.

Second: The main line of said railroad between Portland and a point as far East as Umatilla, in the State of Oregon, shall be located and constructed on the South side of the Columbia River.

Third: Actual settlers on unsurveyed agricultural lands within the limits of the grant to said company, if said lands, when the Government surveys shall be extended over them, shall be found to be embraced in said grant; and actual settlers on any agricultural lands within the limits of said grants, who shall have settled thereon at a distance of one hundred miles or more beyond the completed portion of said road at either end; and actual settlers on any agricultural lands within the limits of said grant remaining unsold at the expiration of eight years from the completion and acceptance of the section of the road opposite thereto, if said last mentioned lands shall be then surveyed by the Government, and if not, then within eight years after the Government surveys shall be extended over the same, shall be entitled each to purchase from said company one quarter section, or a legal sub-division thereof, on which they shall have settled, at the price of two dollars and fifty cents per acre, excepting coal and iron lands within the right-of-way for said railroad; provided, however, that this section shall not apply to the lands already earned by said company.

SEC. 2. That all the lands heretofore withdrawn for the branch line of said road, be, and the same are hereby restored to the public domain, to be disposed of as other public lands, except for the distance of twenty miles North of the portion of said branch now constructed from Tacoma to Wilkeson, in Washington Territory. And the said company shall receive patents for a quantity of land equal to twenty sections per mile on each side of said constructed portion of said branch, such land to be selected from the odd-numbered sections on each side of said constructed branch, but on the North side,

not farther than twenty miles therefrom; but the said company may select and receive patents for lands to make up any deficiency in said quantity from any of the public lands within the limits of the grant for the main line.

SEC. 3. That where pre-emption or homestead claims were initiated, or private entries or locations were allowed, upon lands embraced in the grant to said company, prior to the receipt of the orders of withdrawal at the respective district land offices, the lands embraced in such entry or location shall be patented to the parties entitled to the same, as if said grant had not been made, and, in case of abandonment by them, shall be open to settlement by pre-emption or homestead only; but the said company shall be entitled to indemnity therefor, as now provided by law.

SEC. 4. That entries remaining unadjusted and suspended in the general land office, on account of an increase of price of the even sections within the limits of said grant, where the same were made or based upon settlement prior to the receipt of the orders of withdrawal of said lands at the district land offices, shall be relieved from such suspension and carried into patent; but nothing in this act shall be construed to affect existing adjustments, or to authorize the refunding of any moneys received for such lands under existing laws.

SEC. 5. That the said company be, and it is hereby, authorized to issue its bonds from time to time, to aid in the construction and equipment of its road, and to secure the same by mortgages on the whole or any part or parts of its railroad and property and rights of property of all kinds and descriptions, with the rights, privileges, and franchises thereto appertaining, including the franchise to be a corporation; and as proof and notice of their legal execution and effectual delivery, such mortgages shall be filed and recorded in the department of the interior.

SEC. 6. That in case any of the lands heretofore granted by Congress to aid in the construction of said railroad shall become forfeited to the United States, and be restored to the public domain, by reason of the failure of said company to perform the conditions herein set forth, or any of them, the actual settlers on such of said granted lands as shall not then have been earned by said company, who shall have settled thereon under the provisions of this act, or by license from said company, shall each have the right to obtain title to such lands, not exceeding one quarter section, under the homestead or pre-emption laws, as if said grant had not been made.

SEC. 7. That when said company shall sell, or contract to sell, or shall convey, except by way of mortgage or deed of trust, to aid in the construction of its railroad, any of said granted lands, the lands

so sold, contracted or conveyed, shall be subject to taxation, accord- to the laws of the State or Territory within which the same may be situated.

SEC. 8. That this act shall not be construed to affect existing private rights, except as hereinbefore expressly provided; and Congress may, at any time, having due regard for the rights of said Northern Pacific Railroad Company, add to, alter, amend, or repeal this act, or the charter or resolutions hereinbefore referred to, and may provide by law against unjust discriminations and excessive charges wherever the same shall be made by said company.

SEC. 9. That the said Northern Pacific Railroad Company shall file with the Secretary of the Interior, within six months from the date hereof, its assent to, and acceptance of, the provisions of this act, or be forever debarred from taking or receiving any benefit from or under the same.

REPORT ACCOMPANYING THE BILL. — The Northern Racific Railroad Company was incorporated by act of Congress, approved July 2, 1864.

By section 8 of that act, it was required to complete its road by July 4, 1876.

Joint resolution of the Senate and House of Representatives, approved May 7, 1876, extended the time for the completion of the road two years.

Joint resolution, approved July 1, 1868, and entitled, "A joint resolution extending the time for the completion of the Northern Pacific Railroad," amended section 8 of the original act by changing the time for the completion of the road to July 4, 1877.

The company claims that joint resolution of May 7, 1876, applies to section 8 of the act of July 2, 1864, as amended by joint resolution of July 1, 1868, and, consequently, that its time for completing the road does not expire until July 4, 1879.

On the other hand, it is claimed that joint resolution of July 1, 1868, although by its title extending the time for completing the road, in effect, diminishes that time, and that it really expired at the date fixed by that resolution, to wit, July 4, 1877.

The Department of the Interior is reported to have adopted the more liberal construction, and to have assumed that the company has the longer time for the completion of its road.

Equity and generous dealing seem to justify this conclusion, and, in view of the impossibility of the completion of the road even within the longer time, we do not deem it necessary to express an opinion as to the technical effect of the foregoing resolutions. At all events, further time must be granted, or this great enterprise, as at present organized, must be abandoned.

Up to 1873, the company was in default. It had constructed its main line to Bismarck, in the Territory of Dakota, a distance of 450 miles, and on the Pacific Coast, from Kalama, on the Columbia River, Northerly to Tacoma, on Puget Sound, a distance of 105 miles. The financial disasters of 1873 suspended its operations, frustrated its resources and forced it into bankruptcy.

By joint resolution, approved May 31, 1870, Congress authorized the company to issue its bonds, and to secure them by a mortgage of its property. Under this authority the company had issued bonds to the amount of $29,119,400, and had secured the same by a first mortgage on all its property, including its franchises.

In 1875, this mortgage, the company being in default, was foreclosed, and all the property of the company passed into the hands of a committee appointed by the bondholders, and for their benefit.

In the summer of 1875, the bondholders, all concurring, either actively or tacitly, adopted a plan for reorganizing the company; preferred stock was issued in exchange for the bonds, and in September of that year a Board of Directors was chosen, which was put in possession of the property of the old company covered by the mortgage.

The stockholders in the company thus reorganized, are between eight and nine thousand in number, and are scattered through more than half the States of the Union. Their money made the property they now seek to save and enhance. They ask no subsidy, no additional grant or privilege, only an extension of time in which to complete the enterprise in which their money is invested, and which has been delayed and hindered by causes over which they had no control, and which occurred by no fault or omission of theirs.

The question for the consideration of the committee is, whether the public interests require the completion of this road, on the route and terms provided in the act of 1864, in the same, or in a greater, degree than at the time of its passage; and, if so, whether additional time should be granted to the company now engaged in the enterprise for its completion.

The arguments, *pro* and *con*, on the subject of National encouragement to transcontinental railroads are too familiar to require recapitulation. This discussion was ably and stoutly maintained on either side by statesmen whose intellectual strength and comprehension of the subject have left little or nothing to be added. The result was in favor of promoting, by public aid, the construction of Northern, Central and Southern roads from the Mississippi Valley to the Pacific Ocean.

In pursuance of this policy, thirteen years ago, 47,000,000 acres of the public lands were granted for the construction of the Northern road. Its route lies through a fertile country, rich in all the physical

characteristics necessary for the support of a vast and prosperous population. Its grades are easier than on most of the roads in the Eastern States, and where the line diverges from a straight course, to avoid impassable mountain ranges, it opens to settlement the fertile valleys of the rivers whose banks it follows.

Settlers have proceeded in the faith of its construction, and prosperous Territories, all along its route, are only waiting for the additional population, which its completion would speedily bring, to claim their places among the States.

The committee are of opinion that a due regard to the interests of these Territories, and of the hardy pioneers who have settled them, demands liberal action on the part of Congress to complete this road, to which, in a measure, the public faith was pledged; that the lands originally granted are held, as it were, in trust for the benefit of those settlers; and that, even if, *strictissimi juris*, advantage might be taken of the failure to meet the requirements of the charter in point of time, still, good policy, if not good faith, requires the waiver of that advantage and a reasonable extension of time to secure the accomplishment of this great National work.

It further appears that the present company is composed of those who have contributed whatever money has thus far gone into the work, and that nobody else proposes to undertake it.

It is operating at the present time nearly six hundred miles of road, in good condition and under excellent management.

In 1874 its net earnings were	$ 22,876 49
In 1875 its net earnings were	152,140 00
In 1876 its net earnings were	202,062 31
In 1877 its net earnings were	392,698 47

Its property has actually cost about $20,000,000 in money. It is free from debt, and its directors are confident that they can complete the road upon the credit of this property and the land grant, if sufficient time is allowed them. The distance from Bismarck to the Columbia River is 1,205 miles, and the construction of the road for that distance gives a continuous route by rail and water from the lakes to the Pacific Ocean.

The committee are of the opinion that, under the circumstances, the company is entitled to the favorable consideration of Congress, and that there is reasonable assurance that it will be able to finish the work during the next ten years.

By the original charter of the Northern Pacific Company, it was authorized to construct its road by two routes through Washington Territory, the upper being designated as the main line, and the lower as the branch line.

By subsequent acts, these designations have been reversed, so that its main line now tends Southwardly from Lake Pend d'Oreille to the Columbia River, and thence, through the valley of that river, to Portland, in Oregon.

It is the desire of Oregon that the last division of the road should be constructed on the Southerly side of the Columbia River, and the committee have so provided in the bill.

The company has changed the location of the branch line to one more Southerly, and it is doubtful whether even the new location is practicable, owing to the difficulty of crossing the Cascade Mountains, which divide the Territory, running Northerly and Southerly across almost its entire width. The representatives of Washington Territory oppose the continuation of the grant for the construction of this branch, as keeping the lands tied up against settlement, and the committee, in deference to their wishes, report in favor of the restoration of the land, withdrawn on that branch, to the public domain, excepting about 793,000 acres, earned by the construction of a road extending thirty-one miles Easterly from Tacoma.

By this change of location, more than 6,000,000 acres of land in Washington Territory, covered by the original locations, will be restored to the public domain.

A proposition was considered by the committee to declare forfeited by the Northern Pacific Company all lands in Washington Territory withdrawn for its branch line, and to grant an equal amount to the Portland, Salt Lake and South Pass Company, a corporation of the State of Oregon, organized to construct a railroad from Portland, through the Columbia Valley, to Umatilla, and thence, by a Southerly route, through Eastern Oregon, some 450 miles, to the Union Pacific and Central Pacific at Ogden.

This seems to your committee to be a scheme to obtain from Congress an endowment for a new, independent road, and one which, if constructed, would be a rival road to that of the Northern Pacific.

These reasons, without passing upon its merits, seem sufficient to the committee to prevent its incorporation in a bill to promote and encourage the completion of the Northern Pacific road, and they leave the lands restored to the public domain, by the discontinuance of the branch, unencumbered by any new appropriation.

While reporting in favor of extending the time within which the company may finish their road, the committee are greatly impressed by the necessity of withdrawing, as far as possible, all obstacles to the settlement of the lands covered by the grants to this company.

The marketable value of the lands will, of course, be enhanced as the work of construction progresses, and the company should be allowed some control of that enhancement, and some advantages therefrom.

At the same time, the public advantage to be derived from the early settlement of these lands should not be sacrificed.

The committee have, therefore, enlarged the rights and opportunities of actual settlers, while reserving to the company the control over the land already earned on the line of the finished road, and over the surveyed lands within the limits of one hundred miles from the progress of its construction.

All of which is respectfully submitted.

VIEWS OF THE MINORITY.— To accompany the report of the Committee on the Pacific Railroad, on the bill extending the time to construction and complete the Northern Pacific Railroad :

The undersigned disagree to the report of the committee, and oppose the passage of a bill for a renewal of the grant of lands made by it, which is in substance and principle a new grant, to which we are opposed. Such grants are not now warranted by the public interest, and are condemned by the public judgment.

WM. R. MORRISON,
J. K. LUTTRELL,
G. M. LANDERS.

Two telegrams and their resolutions from one of the directors, and the word of another, who was at their meeting April 25th, declare that they cannot build the road under the provisions of the bill, which passed the Senate April 23d. It has been hoped that the House would amend this bill, and that the Senate would concur, and thus assure the road.

But this hope is fallacious. This bill cannot be reached in the House, and the proper House bill, if reached, is likely to be complicated and defeated by this Senate bill. But the point of chief trouble is that for four months the original Senate bill was held in the hands of their Railroad Committee in order to enforce restrictions which the company could not accept. Mr. Mitchell said in the discussion of this bill in the Senate, April 22d: "And because I have during the past four months contended with all the zeal and energy I could command for terms that would induce, or, if you please, compel, the Northern Pacific Railroad Company to concede in this proposed legislation conditions which, as one of the representatives of the State of Oregon and the great Pacific Northwest, I regarded as but just to that section of our common country, and which conditions I did not then, and do not now, regard as materially embarrassing to that company," etc. Mr. Mitchell assumes with obvious propriety to represent in this question "the State of Oregon," "the great Pacific Northwest," and "that section of our common country." He was thus holden by his peers in the Senate to the argument upon that high and comprehensive trust. His just and eloquent exordium upon

this "great life artery of the Continent," was calculated to inspire further confidence in his zeal and his purpose to secure the early completion of the road.

The progress of the discussion shows that Senators were ready to aid the enterprise.

RESTRICTIONS.—What conditions did he, as Chairman of the Railroad Committee, try to enforce upon the Northern Pacific Railroad Company during four long months? On page 5 of his speeches, April 22d and 23d, he says:

First—"Such provisions as would compel at an early day the building of so much of their road as would be necessary to open up the monopoly-bound Columbia River to free navigation."

Mr. Mitchell professes friendship for the Northern Pacific Railroad, as a National transcontinental road, shorter and of better grades than others; a road needed for interior commerce, needed to check the spirit of monopoly of the Union and Central Pacific Companies; needed by the struggling people of the Pacific States and Territories; needed for the commerce between Asia and Polynesia; needed for the sure growth of the great Northwest, etc. He sees and declares the necessity of this National road as others see it. He is not in the fog on any point. He claims to represent its broad interests. He knows the original purpose of the Government in the survey of this route and its plan in the large grant of land to induce capital to build the road. He knows that $30,000,000 have been invested in it by ten thousand honest, confiding men and women, from twenty States, on their faith in this Government subsidy. He knows that a general bankruptcy, for which they were not responsible, has compelled those creditors to take the property of the unfinished road and become its stockholders. He knows they are compelled to ask more time to complete the road, and that this is all they ask. He knows that they must do it to secure more funds. He knows that the measure as stated by Mr. Lamar—page 14—"is demanded alike by justice, propriety and policy," and that, as Mr. Lamar says, "there is objection to loading this bill with other conditions than those which provide for a simple extension of relief."

He knows that their claim for more time was equitable, and that their investments on the previous pledges of the Government had given them vested rights in the whole original land grant for the road.

He knows that no act of these creditors has vitiated these vested rights, and that Congress cannot justly; and that probably it has no disposition to compel these people who have received little or no interest on their investment, to make a new and harder bargain.

He knows that they have never surrendered their franchises; that no *quo warranto* writ has been issued against them; and that by common law, "the privileges and immunities, the estates and possessions of the corporation, when once vested in them, will be forever vested, without any new conveyance to new successions."

He knows that the pioneer settlers from the great lakes to the Pacific Ocean, along this Northern route, have also made large investments on the pledges of the National Government in their original contract with the Northern Pacific Railroad Company.

He knows that these investments of the hardy, self-sacrificing founders of new Territories and States have in equity rights of the nature of contracts, which, on their part, are in progress of fulfillment, and that they wait with intense anxiety along the whole line for the Government to fulfill its part.

He knows that the whole Nation will gain largely by this investment of its lands, which now have no value, but which will at once sell for cash if the road is assured. He knows that Government expenses along the route will diminish, and Government receipts will increase millions annually, if the road is completed.

He knows that many millions ($50,000,000 or $60,000,000) must be borrowed by the Northern Pacific Railroad Company on their securities to proceed to finish their enterprise, and that capitalists in our own country, and more so now in Europe, are shy of American railroad bonds, and that it will be hard to place new bonds of first-class railroads even in any market of the world; and that it will be impossible to place the bonds of any railroad that is cut down in its land franchises, and not allowed to sell its own lands — when earned — at market rates, and those lands are shaded by the indefinite claims of others.

Mr. Mitchell has a clear mind and a sharp sight of the main issue in a question.

CASH TO COMPLETE THE ROAD THE FIRST GREAT NEED. — He has been aware, and he is now conscious, as appears by his own argument, that the chief object of the company is to get funds to build the road. For this, they ask an extension of time on the original contract. The bankers to whom they apply demand time to complete the enterprise, and put it in condition to pay interest before they will open their vaults and issue cash on the bonds.

LOSSES BY DELAY. — Mr. Mitchell knows that the pioneers in Dakota, Montana, Idaho, Washington and Oregon suffer great inconvenience and loss by every month's delay of the road, and that its completion will add from one hundred to three hundred per cent. to the cash value of every acre of land in these States. The Union and Central

Pacific Railroads have, as per statistics, added from one to four hundred per cent. to the value of lands in the States traversed by them. "The sales of the Union Pacific Railroad land grant, to December 31, 1875, were 1,193,942 91-100 acres, for $5,336,044.02, at the average price of $4.47 per acre. An equal value, surely, was given to the same number of acres on the even sections retained by the Government. The average price per acre of lands granted to and sold by the Central Pacific Railroad Company, was $4.58 to January 30, 1875." Many of these lands had no cash value before the road was built.

LOSSES BY RESTRICTING THE NORTHERN PACIFIC RAILROAD.— Oregon, Washington, Idaho, Montana and Dakota contain 546,271 square miles, which amount to 349,613,440 acres. Suppose they are worth one dollar per acre now, the Northern Pacific Railroad and its tributaries, which would traverse and tap them in all directions, would add one dollar to every acre, or three hundred and fifty millions to the whole.

The average value added by the other transcontinental line is four times as much, which, in this case, would amount to fourteen hundred millions. No one doubts that the Northern Pacific Railroad would add this sum to the property, if not to the land, of these States, within five years after its completion.

PROOF.— The assessed value of property in California alone rose from $180,000,000, in 1864–5, when the Central Pacific Railroad was begun, to $237,483,175.07, in 1869, when the overland railroad was done. The assessed value in 1874–5, five years later, was $611,495,-197, a gain of $374,012.43, or about 150 per cent. in five years; or 34 3-5 per cent. per year.

If one State gained in assessed property value three hundred and seventy-four millions of dollars in five years after the completion of the overland road to it, and fifty-seventy millions in the previous five years, while waiting for its completion — four hundred and thirty-one millions in ten years — it is fair to assume that the five Northern States, if traversed by the Northern Pacific Railroad, which contain three times the area of California, will gain three times that sum of assessed property value, which would amount to twelve hundred and ninety-three millions of dollars. This sum of assessed valuation falls short of the previously estimated land or property valuation only one hundred millions. We know that assessments fall below real values more than one dollar in fourteen, which is the rate in this case.

THE PUBLIC KNOWLEDGE OF THESE FACTS.— Senator Mitchell has reason to know, and to keep in mind, all these facts, as the watchful and sworn guardian of these great National interests, and the special representative, according to his own confession, of this "great Pacific Northwest."

If, in the burden of his other duties, he has not had time to make these simple calculations, or even to read and note the published statements of them, yet the great and intensely anxious public, whose eye has been fixed upon him as their representative in his place, at the head of the Senate Railroad Committee, has read them again and again, and weighed and measured them, having confidence in their Senator, have invested their homes and their money on the assurance of this overland road.

THE PEOPLE ONLY WANT WHAT IS JUST AND FAIR.— As reasonable men, the people along this whole route would far rather grant an extension of time to the company on the original franchise and contract, as the bill for extension of time passed the Senate, in the session of 1876–7 — Senator Mitchell, himself, then favoring it — than to lose this overland road, or than hinder it by restrictions that kill it. Reasonable settlers prefer to buy their lands of the company, at their market rates, varying with their quality and location, rather than get those lands as homesteads and be deprived of this transcontinental railroad. They can afford to buy and pay for the lands with the road. They cannot afford to take them and hold them as homesteads far on the route without the road. In this case most of the whole region must remain pasture ground.

THE ISSUE.— In the face of all these facts and the untold collateral interests of the vast section of our common country which he represents, Senator Mitchell, as he says, tried for four months, in his place at the head of the Railroad Committee, "to compel the Northern Pacific Railroad Company to build so much of their road as would be necessary to open up the monopoly-bound Columbia River to free navigation."

In other words, they must agree to borrow $400,000, or perhaps $900,000, as engineers estimate, mortgaging their completed road, in order to build twenty miles of portage road to compete with a local yet rich portage transportation company. In other words, they must lose the entire grant for the overland road unless they will fight, what he styles, a local monopoly. Mr. Mitchell admits, page 9, that "there are obstructions to navigation at these two portages, which cannot be overcome except by the construction of a canal and locks; and that the General Government has commenced these at the Cascades, though a work of this character will require considerable time." He knows that the Oregon Steamship Navigation Company can afford to take freight across their portages free, or so low as to break an opposition railroad portage company that has no continuous railroad line from tide water to the interior. He may know that the company cannot borrow money on this end, along the Columbia River, until their

railroad connects this river with the Missouri. Yet he insists on forcing the Northern Pacific Railroad into a quarrel with a rich corporation.

They must fight with borrowed money and run the risk of losing both interest and principal. They must do it while dependent on that hostile company to do the freighting of the materials for their own main line Eastward from the Columbia River. Senator Mitchell, as he confesses, sought to force local issue from December to April upon the Northern Pacific Railroad Company, which wasted time, and made capitalists more shy of the investment in their bonds, and so far defeated this great National overland road. He knew that if they could not afford to borrow money to build and run those opposition portage railroads, no other company could do it, and that the only possible way for the free navigation of the Columbia was by canal and locks.

SECOND ISSUE.— By constraint he admits that after April 1st, he yielded his restriction of uniting the Salt Lake branch with the Northern Pacific Railroad, yet, insisted on complicating the two roads as a common road. Sections 8 and 9, with their numerous provisos, darken the prospects still more in the way of securing funds to complete the enterprise.

THE ESSENTIAL THINGS TO THE NORTHERN PACIFIC RAILROAD.— A fixed purpose to have this road built, demanded that the bill be as Senator Lamar said (page 14) without "other conditions than those which provide for a simple extension of relief." This was Senator Morrill's view — page 24. He thought the loss of eleven million acres a burden upon the road, and the combination of roads another burden. Success required that every provision of the bill be made after its review and acceptance by vote of the directors. Success required the report early in the session.

Defeat of the enterprise is the logical result of months of delay; of lack of harmony with the Board of Directors; of new restrictions upon the grant and fruitless local hardships upon its construction. These have trigged it, and probably switched it off the track, entailing a deep disappointment and loss upon multitudes, and gain upon only a few.

Senator Mitchell had the courtesy to send me a copy of his speeches, April 22d and 23d, upon this Senate bill, and I have felt at liberty to note what have seemed to me the fatal restrictions upon the enterprise. Sharing the pain of this defeat with large numbers of the pioneers of Oregon and Washington, who have waited long in hope of this overland road, I submit these views, with the more cheerful ones of past months, to the public.

THE LABOR MARKET.— The bankruptcies, from 1873 to 1878, stopped many home industries and crippled others. Laborers have

been thrown out of employment and been compelled to use up their savings. Many, out of work and out of funds, have suffered. Families have been suddenly reduced to want, and some to beggary or starvation. No wonder that industrious men ask for work. They may not all see that the civil war compelled the issue of two thousand millions of Government notes and bonds, which were called money, and taken as coin — though at a discount — and that this great increase of what seemed to be money, caused prices of goods, food, lands, flocks, herds, manufactories and ships to go up; which, in turn, bred excessive speculation, that has ended in bankruptcies and the stopping of work. Such has been the fact. He may not see that these things always follow great wars. A few get rich, but the multitude get poor by war. Yet, our country is rich in resources. It recovers rapidly. The Government can and it will pay its debts.

LABORERS HAVE JUST CLAIMS.— Government owes a debt to its own laborers. If it was a duty to protect the Nation for the sake of the people, it is no less a duty to protect the people for the sake of the Nation. If it is fair — and it is — to pay the Government bonds, according to contract, whether held at home or abroad, it is also fair to help the industries of the people, who must earn the money by their toil to redeem those bonds.

LEGISLATION APT TO BE PARTIAL INSTEAD OF NATIONAL.— After the war, the re-construction raised new and grave questions, very difficult of solution. The passions of the hour gave occasion for ambitious partisans to mount the rostrum, and secure the confidence and suffrages of the people on the specious plea of overflowing patriotism. When in power the partisan sacrifices the public interests to his private ambition.

While the State and National Legislatures have done many noble things to harmonize conflicting opinions and interests since the war, and all branches of the Government have deservedly won the gratitude of thoughtful citizens, yet, they are open to criticism for neglecting to use the means within the province of legislation to revive the industries of the people.

EFFECTIVE LEGISLATION.— A most effective system of finance is to open the way for the miner, the artisan and the manufacturer to earn the money to pay the expenses and debts of the Government. Instead of this, little has been done for five years by Congress to start the iron furnaces of Pennsylvania, Ohio, Tennessee and Missouri, or develop their coal mines, or to restore the workmen to the ship-yards of Maine and Massachusetts, or open new ones in Oregon and Washington. Upon the farmers, and stock-raisers, and cotton-planters, and lumbermen, and oil producers, have been laid the chief

burden to furnish their raw products for foreign commerce, most of which have been carried in foreign ships, and used to pay for supplies and the interest on our debt abroad.

It is true that some manufacturers, of late, under the pressure of sharp competition, have won their way into foreign markets with their cotton fabrics, their machinery, their agricultural implements and military equipments, and have turned the balance of trade in our favor. But these triumphs of trade have not been gained by the aid of Congress, but in spite of its party strifes and adverse or uncertain legislation. The true policy in the United States, as in England and in France, is to furnish manufactured goods, as well as food, to Nations, and to carry these goods abroad and find or develop markets for them.

England holds the trade of China, South America, Africa, Southern Asia, and most of Polynesia for her manufactured goods.

The leading men of the South to-day assure us that "they are looking for its future welfare, not to politics, but to industry." A delegation of them, headed by Senator Gordon, recently visited Boston to learn more about the manufactures of New England. "Some time ago the cities of Charlston, Savannah, New Orleans, Galveston and others, designated General Gordon to represent the industrial interests of the South in Europe, during the coming season, by presenting to capitalists and others, who might be interested, the facts in regard to its natural resources, with a view to investments for their better cultivation and development."

"Speaking of the extension of foreign trade," says the Boston *Advertiser*, "especially with the countries nearest to us, it is always to be remembered that the first condition of success is a prosperous and vigorous home industry."

HOME INDUSTRIES, NOT PARTISAN POLITICS, OF MOST VALUE.—The strife between the North and the South and the East and the West, is to be not which shall produce the most of the raw materials to be manfuctured and sold by other Nations, but which shall imitate England in employing the labor of the people, and thus reap the profits both on raw materials and finished goods. New and quick routes of commerce must be opened and new markets for goods developed.

The Pacific States front the shores of populous Asia and Australia. We have the advantage of space and time, and immense but partially used resources to ultimately run a large share of that commerce.

THE THREE OVERLAND RAILROADS NEEDED FOR THIS PURPOSE. —The eminent statesman who projected them in 1853, and secured the act of Congress to make the surveys, foresaw their importance.

The acts of incorporation of the Northern and Southern, requiring that American iron be used in their construction, aimed to employ American labor and promote our industries.

Those unfinished roads simply wait for Congress — in one case to merely extend the time of completion, and in the other to grant about one-sixth the aid extended to the Central and Union Pacific Railroads.

AMOUNT OF LABOR AT ONCE EMPLOYED.— In the mere construction of the present transcontinental railroad: "A total force of 20,000 to 25,000 workmen all along the lines, and 5,000 to 6,000 teams had been engaged in grading and laying the track or getting out stone or timber. From 500 to 600 tons of materials were forwarded daily from either end of the lines. The Sierra Nevadas suddenly became alive with wood choppers, and at one place on the Truckee River twenty-five sawmills went into operation in one week. Upon one railroad 70 to 100 locomotives were in use at one time, constantly bringing materials and supplies. At one time there were 30 vessels *en route* from New York, via Cape Horn, with iron, locomotives, rails and rolling stock, destined for the Central Pacific Railroad."

The labor employed in building those roads has opened vastly larger fields of labor on the routes and at both ends. Labor employed increases its own opportunities. The completion of the Northern Pacific Railroad would employ many thousands of workmen on the routes, and as many thousands more of artisans in the mines and shops. All industries would revive and would increase.

The Texas Pacific would produce the same effects. Both are legitimate, reasonable enterprises, sure to enrich the builders, the States and the Nation, and to expand foreign trade, as they would build up our own industries.

The success of one line is proof of that of the other two, running at such distances North and South.

THE FOLLY OF RESTRICTIONS.— Who can tell the evil of hindering the completion of either of these roads? We feel most keenly the defeat of the Northern Pacific Railroad.

Workingmen feel it in their pockets, at their tables, in their lack of power to provide comforts for their families. Pioneers have been waiting twenty years for these overland roads, and politicians, by their acts, coolly tell them that the time has not come for these roads to be built. Our Nation runs behind in the race with those who have fewer resources. Our artisans who ask for work are compelled to linger on street corners to get small jobs for the support of life. Shops are closed and fires die in the furnaces because, forsooth, Legislators spend their time in planning for new elections.

Shame on American statesmanship! Other Nations mock us for our folly. Holding the key for the grandest progress across the Continent and on both oceans, the partisan neither uses it for the relief of his suffering countrymen nor for the honor of his country!

POSSIBLE FORCES TO SECURE THE NORTHERN PACIFIC RAILROAD EXTENSION BILL IN THE NEXT SESSION OR IN THE NEXT CONGRESS. —The defeat of the Northern Pacific Railroad bill this session, says the Sacramento *Record-Union*, "diminishes its chances of becoming a law at the next session." This would be true with the same conditions. But failure in one mode of a right cause turns true friends to another mode. Grant, for the sake of argument, that the Union Pacific and Central Pacific Railroad will try to stop every rival transcontinental railroad North or South of their line, or to buy its controlling stock, if it wins its way, then the first step is to measure the force of that combined opposition. It is folly to blink such a fact. It is wisdom to count its full measure. If it is a vested capital of $200,000,000, with a net income of $20,000,000 — two hundred millions of dollars, with an annual income of twenty millions of dollars — opposing the Northern Pacific Railroad and the Texas Pacific Railroad, the friends of the two rival roads ought to keep that fact in sight.

LARGEST FORCES CONFRONT THIS VAST CAPITAL. — This wealth created and represented by one railroad is only a sign of what can be created by one or two or three other lines across the Continent. One store in a good location invites two or three or five others. They come and win their share of the trade and profits, and thus the village grows into a city. Suppose the first store fights the second and the two combine against the third, the contest will end in planting all three stores. If the present overland railroad develops business and pays better every year — which is the known fact — then rival lines can, and will be built. The force of the existing line, however rich and mighty, points to a twofold or threefold force to be developed in other lines. We can count that force at twice twelve hundred millions, that will be real property in the market in ten years after the other two lines are built.

CASH VALUE OF ONE OVERLAND ROAD. — The capital of the Union Pacific Railroad, in 1876, was $116,220,212. That of the Central Pacific Railroad, in 1876, was $140,440,188. Amount of both, $256,660,400.

The assessed value of property in California alone, in 1874–5, was $611,495,197.

Its value during five years after the overland railroad was done had risen over three hundred and seventy-four millions of dollars. This testimony from the assessors' books is a good affidavit in the case.

One hundred and fifty per cent. gain in assessed property in California, in five years after the overland railroad was completed, is an argument that will move capitalists to enter upon like enterprises. Thirty-one and three-fifths per cent. per year will rouse the bankers, small and large, in our country and in Europe, to again secure the prize. Every man's acre shares the gain. Small landholders in California are made rich by the overland railroad, who were poor before its completion. Large landholders there have gained the wealth of princes, without effort on their part, simply by the completion of that railroad. San Francisco has more than doubled its population and its property valuation by the same cause. Sacramento has lifted itself up out of the swamps, dyked itself with high and solid lines of embankment against the floods, and laid itself out with inviting homes for its increasing population of industrious artisans and merchants from the impulse given by the completion of this road. San Jose, Santa Cruz, Los Angeles, Marysville, Chico, and many other cities, thrive and grow from the life imparted by this overland road and its branches.

GAIN TO STATES AND TERRITORIES.—Other States, through which this road passes, have gained a large per cent. by its completion. They have received millions from this enterprise without investing one dollar in it.

The productions of Utah, mineral, agricultural and miscellaneous, in 1875, amounted to $17,314,337. The increase of land cultivated in 1875, over 1874, was 60,250 acres. The Surveyor General reported lands sold in the year 1875, 49,956 acres.

The imports and exports of Utah, during 1875, were $9,150,851. The large business of that interior Territory is due almost entirely to the completion of the overland railroad.

Such facts apply to all the States and Territories on the line, and adjacent to the line, of the completed road. Nebraska, Kansas, Iowa and Missouri and Illinois have received like increase of real property values. The unsold millions of acres of Government land on the line, and for hundreds of miles on either side, have been made salable by that finished road.

PRODUCTS MADE AVAILABLE.—The miscellaneous products of Utah consist of pig iron, iron ore, coal, coke, fire clay, granite, ice, wool, tallow, hides, pelts, which, in 1875, amounted to 3,276,490 tons, worth $860,384. They represent similar classes of products developed in other States and Territories by the Union Pacific and Central Pacific Railroads.

These freights were moved and these goods were made marketable by means of the overland railroad and its connections. Such an interior commerce was impossible until that highway was opened. Such productions are impossible from the vast interior of our Continent without such transcontinental roads.

UTAH MINERAL PRODUCTS, 1875.

Base bullion, tons	16,330 at	$250	$4,082,500
Lead bullion, tons	44 at	100	4,400
Silver lead ore, tons	312 at	100	532,000
Copper bullion, tons	349 at	250	87,949
Copper ore, tons	284 at	50	14,200
Silver bars			35,800
Gold dust			750,000
Ore on dumps at mine, smelters' tons	10,000		
Tons	27,319		$6,145,211

These mineral values were, in fact, mostly created by the railroad, which transports the crude ores and base bullion to the smelters and thus to market. The ores of Idaho, Montana, Dakota, Arizona and New Mexico lie buried and useless, waiting for the railroad cars and engines to put them into the life currents of business.

UTAH MANUFACTURES IN 1875.

Railroad ties, 200,000 at 50c	$ 100,000
Lumber, M 8,000 at $45	360,000
Foundry works, boiler, etc	175,000
Boots and shoes	75,000
Leather	5,000
Lime, bushels, 100,000 at 40c	40,000
Soap	3,000
Flour, pounds, 40,000,000 at 3c	1,200,000
Charcoal, bushels, 400,000 at 22c	88,000
Fire brick, M 500 at 80c	40,000
Building brick, 155,000 at 10c	155,000
Ale, porter and beer barrels, 15,914 at 15c	238,710
Cigars, M 375 at $65	24,375
Woolen goods	300,000
Total	$2,803,985

These products were mostly created by the influence of the overland railroad. They represent like products in ten other interior States and Territories, which must depend mostly on transcontinental railroads for their development. Of these seventeen millions of Utah productions in 1875, it is fair to set ten millions as the effect of the overland railroad. Multiply that gain by ten other such States and you have one hundred millions of yearly products waiting for such railroads.

The rise in the value of lands, and other real property, exceeds three hundred per cent. in ten years, as per the census tables in California. Count the gain one dollar per acre in Oregon, Washington, Idaho, Montana, Dakota, and the proposed Territory of Lincoln, as the result of the completed Northern Pacific Railroad, and count it as

much in Western Texas, New Mexico and Arizona, in case of the completed Texas and Southern Pacific Railroad — the whole making an area of five hundred million acres — and that sum will at once be added to the permanent value of those States and of the Nation.

Unless both roads are built, those values cannot be created. This argument is effective now. In view of it the Central Pacific Railroad have pushed the construction of the Southern Pacific Railroad.

The Southern Pacific Railroad Company has

Authorized capital stock	$ 90,000,000
First mortgage bonds authorized	46,000,000
12,000,000 acres land grant, valued at $50 per acre	30,000,000
Total	$166,000,000

This immense preparation and outlay imply faith in a completed Southern overland railroad. The 500 miles built from San Francisco to Fort Yuma, on the Colorado, on the Western end, and about 450 miles Westward through Texas on the Eastern end, are proofs of a set purpose to complete that entire line. The strife of the two companies to secure special grants and advantages from Congress adds the evidence of their intense desire to win the greatest benefits from the enterprise. In fact, that transcontinental railroad has been a foregone conclusion for many months past in the minds of thinking observers of the facts.

THE SIGNS OF HOPE FOR THE NORTHERN PACIFIC RAILROAD.— Its defeat in Congress, this year, was evidently due to its restrictions. But the public in the great Northwest, from the lakes to the Pacific, has become aroused to its importance and its danger. The press of Chicago and New York is awake on the subject. The plottings of its foes, in and out of Congress, are watched and exposed. The merits of its claims and the injustice of neglecting or denying them, are seen and felt by larger numbers in the House and Senate. Business men and capitalists in city and country in the North, and many in the South, from the Atlantic to the Pacific, are believed to favor the enterprise as an act of justice to its creditors and of necessity to the unity and welfare of the whole country.

Its certainty and value to Oregon are assured by the present narrow gauge railroads built and in process, and plan of construction to transport the products of the smaller valleys of the interior Columbia basin to the river. These branch lines anticipate not only water carriage to the sea, but a trunk line of railroad to tide water. Otherwise, they would be idle three or four months every year while the upper Columbia is blocked with ice. Every railroad branch system implies a trunk line.

A CLEARER SIGN. — The increase of yearly business on its 600 miles of road; the quick sales of its lands in Dakota and Minnesota;

the growth of settlements along its proposed route; the proofs of its vast resources of choice coal, lime and iron mines, and timber forests on and near Puget Sound, besides its agricultural lands, furnish evidence that it will pay expenses and the interest on the capital needed to finish it.

ITS NEED. — More than all, it needs friends from Oregon and Washington in the House and Senate. Faith, hope, courage and diligence in a man who sees and feels its absolute necessity to our region can win the case. An open, earnest, broad-minded, hearty plea in private and in public, with untiring zeal, will secure the simple extension of time to the Northern Pacific Railroad Company to finish their road. Divided counsels, partisan efforts and doubtful restrictions, will defeat it in the future as in the past.

The late Oregon election hinged upon this question. Oregon has instructed her Representatives in the Legislature to send her ablest, truest, and most faithful citizen to the Senate, to work for the completion of the Northern Pacific Railroad as a National enterprise; and as an act of justice to 10,000 creditors, who invested $30,000,000 in its good faith eight years ago, and who have received no interest on their investment, as an absolute necessity to the welfare of this great Northwest, and to thousands of hardy pioneer settlers, who have, with faith in the Government pledges to the road, invested themselves and their property in homes on this exposed frontier, and as a most efficient means of protection from Indian wars along this Northern belt of our country. The voice and vote of Oregon emphasize every one of these reasons at this moment.

THE BASIN OF THE COLUMBIA. — The upper country gives signs of becoming a vast area of grain fields. The stock ranges, rich in bunch grass, are fast changing into far richer fields of wheat, which check the hills and valleys like a carpet. It is a marvel that the high hills produce all the cereals as abundantly as the plains. Its solution is due to a two-fold fact. First, the soil of this whole interior of high prairies was once the bed of a system of lakes, as appears from the lectures of Professor Condon, and illustrated by many fossils of former lacustrine and tropical life found imbedded therein. It is also attested by the wonderful system of drainage carried on for ages by the Columbia River and its affluents. Those waters have not only cleaved dykes of basalt, miles in length, and scores, and even hundreds of feet high, as with a knife, but they have cut through the Cascade Mountains from their summit, 3,500 feet down to tide water. Uncounted numbers of ravines, in all directions, indicate the extent and magnitude of the drainage, which has left its records on the rounded hills and deep canyons. The volcanic overflows, traceable in the Cascade Mountains, that formed, on cooling, their basalt dykes and cliffs with their peculiar

columnar crystalizations, added much to the mineral elements of the soil. Immense quantities of volcanic ashes doubtless were blown by winds, or carried by streams, into those ancient lakes, giving like valuable deposits.

Some of our rivers, as the Sandy flowing from Mount Hood, and the Nisqually, flowing from Mount Rainier, are now often made milky white in summer by these volcanic ashes, loosened by heat from their beds under the ice, and borne down by the rains and melting snows. The Sandy has thus for a long time been forming some of the alluvial soils, like the Columbia Meadows. The soils of the Willamette Valley owe much of their power to these sources, which become more apparent as the higher prairies and hills are cleared and sown with wheat or set with orchards.

In like manner, these old volcanoes furnished the abundant mineral elements in the upper country, on which all the cereals feed and thrive, viz.: the potash, soda, lime, magnesia, and phosphorus and silicic acids. The basalts are largely Feldspathic, which consists of silicia, alumina and potash and are easily disintegrated by frost, thus adding large annual increments to the soil.

These high table lands, under the plough, exhibit the finest tilth from one to twenty feet or more deep, and alike through the whole mass. Unlike the dark vegetable mold of the Mississippi basin, the soils of this Columbia basin are whiter and more highly charged with the alkalies and fixed acids.

Western farmers are astonished that such whitish lands there, and in the Willamette Valley, can produce the cereals; but they are more astonished to gather a harvest of thirty or sixty bushels of wheat pe acre from these high tracts. It is also a surprise that the berry of all kinds of grain is so plump and large, and that the straw is so tall and strong. The wild rye grass of Yakima Valley is like a withe for toughness. The bunch grass on the hillsides bends before the wind and bends back like a bow of steel. The willow and the poplar, and other soft woods, take on a kind of robust, oak-like strength.

The analysis of mineral elements required for grain, published by Professor P. Collier, of Vermont, suggests the reason, as was intimated in an article in the *Commercial* a few weeks ago. For example, the berry of wheat requires the following proportions: Ash, 2.07 per cent.; potash, 31.1; soda, 3.5; magnesia, 12.2; lime, 3.1; oxide of iron, 0.7; phosphoric acid, 46.2; sulphuric acid, 2.4; silicic acid, 1.7; chlorine, 0.5 per cent., or ten mineral elements, ranging upwards in the proportions of five-tenths of chlorine and seven-tenths of oxide of iron to thirty-one and one-tenth per cent. of potash, and forty-six and two-tenths per cent. of phosphoric acid.

These are factors mathematically fixed. The soil which has these elements will produce wheat, other things being equal. Soils destitute or exhausted of them cannot bear wheat. Rye requires very nearly the same proportions of the same substance. Oats require about half of the proportions of the same, with the addition of forty-six and four-tenths of silicic acid. Barley requires about two-thirds the same as wheat, with twenty-seven and two-tenths of silicic acid, instead of 1.7, required by wheat. But wheat straw requires ash, 4.26; potash, 11.5; soda, 1.6; magnesia, 2.1; lime, 5.8; oxide of iron, 0.7; phosphoric acid, 5.3; sulphuric, 2.5; silicic acid, 69.1; chlorine; 1.1 per cent., that is,it demands the same mineral elements in the proportions, seven-tenths of one per cent. of oxide of iron, up to 69.1 of silicic acid, which latter element gives the tube of the straw its firm, glossy quality. E. L. Youmans remarks: "Silica is necessary to the growth of vegetation, and exists abundantly in many plants, particularly in the stalks of grains and grasses. It is this which communicates stiffness and strength to their stems, as the skeleton does to the bodies of animals. If there is a deficiency of soluble silica in the soil, the grain stalk will be weak, and liable to break down or lodge."

We may suppose, by observing the growth of the grain in the upper country, that those soils contain these elements in abundance. This supposition is confirmed by their geologic origin. The final proof will be a qualitative and quantitative chemical analysis rigidly tested.

While these elements remain abundant in the soils, the cereals can be produced. Exhaust them by successive crops, as in Western New York, and in many Western States, and crops will lose in quality and in quantity.

The second fact, which solves the problem of reclaiming this interior basin from mere pastures to farm lands, is that the invisible ocean of vapor, constantly borne inland from the Pacific over these high plains, can be cooled and deposited in the form of dews, mists and showers, so as to furnish all needed irrigation. The complaint was made for thirty years that they were practically deserts. It is only a few years since the plow has moved up the hillsides. Now, fields of wheat, oats, barley and rye wave luxuriantly by the side of dry bunch grass tracts, even on the higher ranges.

The plow proves to be the cooler. It opens the light, porous soil to the air, which enters it freely and parts with its heat and its moisture at the same moment to nourish the plants. The higher the hill, the quicker the cooling process occurs in still air, so that the night dews and mists water the plants there best every evening when the wind dies away.

Some persons have tried to explain the growth of grain on the upper plains by a sort of capillary attraction, drawing up the moisture. It has also been explained by electrical changes, caused by the telegraph. But whenever the plow is freely used, and the seed planted, though scores of miles away from the telegraph, the growth of grain and vegetable becomes luxuriant.

Orchards, groves and fields increase the cooling surfaces, giving more moisture and more summer showers in all that region that had been rainless. The practical benefit already is a larger variety of productions, and a grand harvest of cereals for home and foreign markets.

Granting that these two facts are true of the upper Columbia basin; that the soil abounds in the constituents to furnish various and most valuable harvests, and that the climate is favorable to their production, it is reasonable to expect a wider area of cultivation every year. The day of doubt is past. The experiment has been made. The plow, the reaper and the wagon of this season must be duplicated the next, and so on while markets demand supplies.

Forecasting the future, the country that can possibly be thus cultivated stretches from one range of mountains to the other, East and West, and from the high plains of Nevada into the British possessions.

It is reasonable to expect more springs from the hillsides and larger streams in the valleys with the increase of population. Instead of stock ranches and settlers' cabins widely separated, we may look for farming communities and thriving villages in sight and not far from each other. Such is the process now in Umatilla, Walla Walla, Columbia and Stevens Counties.

The facilities for transportation furnished by the Oregon Steamship Navigation Company, and by the railway from Wallula to Walla Walla, completed by the skill and energy of Dr. D. S. Baker, will, perhaps, stimulate the early completion of a railroad from Umatilla to La Grande, and one from Dayton to the mouth of the Tucannon, on the Snake River. There is need of lumber and fuel all over that region. Every reason urges the completion of the Northern Pacific Railroad to the Columbia and the ocean waters, that the exchange of the commodities on the Coast may be made at all seasons with those of the interior.

INVISIBLE VAPOR.— Air absorbs and retains a certain amount of moisture, at a given temperature. Heat it one degree and it will hold more. Cool it a degree and it will retain less and deposits dew. A glass of ice water in summer will cool the surrounding air and form drops outside the glass. It has simply reduced the power of the air to suspend the vapor. Let the glass stand a few minutes and the drops will evaporate. Warmer air carries them off.

TRADITIONAL FARMING.—The custom to hoe corn in New England three times rested on a scientific principle, but our fathers did not tell us boys forty years ago what it was. Perhaps they did not know, yet, their common rule, that it did the corn good to stir the ground often, insured a good crop.

The older men now work their gardens as long as the hoe can touch the ground between the plants. The result is thrifty growth and the finest vegetables.

The stirred soil presents a large cooling surface, which quickly tests a dew point in a still night, and waters the plants with a gentle mist. Science now unveils and extends the benefits of the old traditions.

THE EXACT AMOUNT OF VAPOR IN THE AIR IS KNOWN.—Tables of figures show the weight of vapor that the air can sustain at the various degrees of temperature. This power of suspension increases from 2.13 grains at 32°— the freezing point — to 18.84 grains at 100° a gain of 16.71 grains per cubic foot.

WEIGHTS AND MEASURES OF AIR IN SUSPENSION.—A column of air 10 feet square, 1,000 feet high, if saturated at 32° sustains 30 pounds of water, which equals 4 5-7 standard United States gallons. At 5,000 feet — the base of Mount Hood — the same column, at 32°, will sustain 197 pounds, equal to 23 3-7 gallons. A column of saturated air covering an acre, 1,000 feet high, at 32°, contains 13,068 pounds, or 1,568 gallons of water. The same column, 5,000 feet, holds 65,340 pounds, or 7,940 gallons.

AMOUNT IN SUSPENSION IN OUR FOUR SEASONS — AVERAGE IN WINTER SEASON.— Our average winter air, 39°, saturated in a column ten feet square and 1,000 feet high, holds up 39 3-7 pounds, or 4 5-7 gallons of water. The same column 5,000 feet high, holds up 197 pounds, or 23 3-7 gallons. A column of saturated air at 39°, covering an acre, 1,000 feet high, contains 17,175 pounds, which equals 2,061 gallons. This column, 5,000 feet high, contains 85,875 pounds, or 10,305 gallons.

AMOUNT IN SPRING.— Western Oregon in spring averages 52°. A column 10 feet square and 1,000 feet high, saturated, holds 62 5-7 pounds or 7½ gallons. At 5,000 feet — the highest of the lower clouds — it contains 313 pounds, or 37½ gallons. Such a column, covering an acre, 1,000 feet high, contains 27,318 pounds, or 3,278 gallons. At 5,000 feet, it contains 136,590 pounds, or 16,390 gallons.

AMOUNT IN SUMMER.— Oregon air in summer averages 67°, and if saturated, a column of it, 10 feet square and 1,000 feet high, suspends 104 pounds, or 12½ gallons of water. At 5,000 feet, the column suspends 520 pounds, or 62½ gallons. A column an acre in size, 1,000 feet high, holds up 45,702 pounds, or 5,484 gallons. The same, 5,000 feet high, holds up 227,510 pounds, or 27,420 gallons.

AMOUNT IN AUTUMN. — Our air in autumn averages 53°. A column of it saturated, 10 feet square, 1,000 feet high, suspends 65 pounds, or 7 4-5 gallons of water; and 5,000 feet high, it suspends 325 pounds, or 39 gallons. A column covering an acre, 1,000 feet high, suspends 28,314 pounds, or 3,398 gallons. The same column, 5,000 feet high, suspends 141,570 pounds, or 16,990 gallons.

UPPER COLUMBIA BASIN.— We are not able to get the average temperature for the four seasons in Eastern Oregon and Washington, as the United States Signal Service is not yet extended thither, as it needs to be.

Assuming 70° as the summer average of the upper Columbia basin, and assuming that the air, blowing constantly from the ocean by day, is well saturated with moisture,— which every one feels as he stands facing those sea winds — it holds 8.01 grains of watery vapor. A column of it 10 feet square and 1,000 feet high, suspends 114¼ pounds, or 13¼ gallons. The same column, 5,000 feet high, or about the height of the white clouds that hover near Mount Hood in summer, suspends 572 pounds, or 69 gallons of water. Such a column, covering an acre, 1,000 feet high, suspends 49,864 pounds, or 5,983 gallons. At 5,000 feet high, it suspends 249,320 pounds, or 29,915 gallons. Cool that air to 50°— which is done, usually, every night all over Oregon and Washington — and it loses 3.91 grains per cubic foot, or almost one-half its vapor. Vegetation drinks it. Heavy dews cover the grass. Soils deeply plowed and broken up into fine tilth absorb it and give abundant food to plants. Professor Brocklesby remarks: "The air over the ocean is always saturated, and upon the Coasts, in equal latitudes, contains the greatest possible amount of vapor; but the quantity decreases as we advance inland, for the atmosphere of the plains of Oronoco, the steppes of Siberia, and the interior of New Holland is naturally dry." But the interior of Oregon to the Rocky Mountains, cannot be called very dry, as its vapor comes fresh with every summer sea breeze.

OCEAN OF INVISIBLE VAPOR OVER US.— There is such an ocean of vapor covering all of Eastern Oregon and Washington, from the Humboldt to the Frazer River Valleys, and extending Westward to the Pacific, 5,000 feet deep from the bed of the Columbia, enclosing an area of over 300,000 square miles.

FEARS OF LACK OF MOISTURE.— The climate East of the Cascades has been called dry and the land arid. The question of assured moisture in summer is often discussed and weighed by comparing seasons. The last was better than former years. Showers were common in Walla Walla and other low valleys. But will showers increase and extend with cultivation? Will springs break out on the hillsides as the high prairies are plowed and tilled?

AN EXAMPLE OF RAIN WITHOUT CLOUD.— Standing in Dayton, Columbia County, near the Touchet, July 12, 1877, at 5 o'clock A. M., as the sun rose before me, I noticed a fine rain falling from a cloudless sky and wetting the grass in Mr. Matzgar's garden. Mr. Matzgar had noticed the same fact often. Its solution was, that the trees and grass and garden had cooled and compressed the column of air and deposited part of its vapor. As the sun rose higher in the clear sky the same moisture was re-absorbed by the re-expanding air, as a sponge takes up water and gives it out on pressure and re-absorbs it when the pressure is off. Cooling the air acts like pressing the sponge. Heat expands it and increases its capacity to hold vapor. Professor Brocklesby attests several instances of showers occurring when the sky was clear. This phenomena was several times observed by Humboldt; and Kaemtz says it happens in Germany twice or thrice a year.

NATURE'S IRRIGATION.— Grant that an acre of air at 70° and 1,000 feet high suspends 59.83 gallons of water, and when reduced to 50°, on a still night, gives out about one-half its supply, or 2,900 gallons, sprinkling it in finest dew over every inch of the land, and you have an irrigating process superior to any number of streams or system of artesian wells. Suppose the column 5,000 feet high, the deposit at 50° may be 14,500 gallons.

OBJECTION.— Do you object that a far less amount seems to be deposited? Only approximates can be given. Air cools 1° every 243 feet high — about 3° per 1,000 feet. This reduces the vapor. Every degree of heat, with the ascending sun, re-absorbs the moisture until all is gone that was not drank up by leaves and grass, or by the soil, and very soon the soil gives back what it received, unless its web of rootlets have drank it up. If the soil is baked, never plowed, and never set in cereals, or shrubs, or trees, it gets very little good from its mighty drenching, and, at the earliest sunrise, the blessing flies away to its treasury in the skies.

GOOD CULTIVATION GARNERS THE VAPOR ABOUT THE PLANT ROOTS.— On the high hills of Columbia County, Washington Territory, wheat grew luxuriantly in July, 1877, while four feet distant the bunch grass was drying up. This was the first plowing for the wheat, while the other land had never been plowed. That upland soil has a fine mixture of the mineral elements and alkalies, and thus a spongy lightness, which easily absorbs vapor and the gaseous foods. Hence its marvelous productive powers.

IT NEEDS THE PLOUGH, THE SEED AND THE TREE.— Those high prairies, that now seem so dry in summer, need to be broken up, sown, set with shrubs and trees. The soil, once open and set with wheat, will absorb its full supply of moisture every cool night, which will carry its load of nutriment to rootlets, or drip away to form springs. Trees and shrubs also become coolers and deposit moisture.

FALLOW GROUND AN INJURY.—Rotate crops, as in Great Britain, for best results. No fields need be left fallow for many years. Sown, or planted and tilled, they will increase the deposit of moisture and thus assure the coolness and crops on other fields.

WHEAT IN ROWS LIKE CORN.—If wheat or oats become too dry, as happens in the lower Walla Walla Valley, run the light plow or cultivator through the grain every three or four feet, leaving it in rows like corn. Do it once or twice in the summer.

The section harrow and clod crusher made by Messrs. Carter, in Albany, will make a fine, light tilth, that will absorb moisture. This process will give a larger product of wheat from the rows of grain than from the entire field, left crusted and dry.

EXAMPLES.—A gentleman raised a fine field of corn two and one-half miles from Walla Walla, ten years ago, without a drop of rain. He simply plowed the land, planted the seed, and used the plow or cultivator between the rows. Two years ago, another farmer raised over 40 bushels per acre, of corn, back of The Dalles, without a drop of rain. His plow kept the ground loose and spongy, and it absorbed all needed moisture from the air.

In 1877, L. Patterson, of Hillsboro, planted three rows of new kinds of wheat in his garden two and one-half feet apart, dropping the seeds about eight inches apart in each row. From thirty to sixty stalks grew from each kernel, carrying as many heads, which had from fifty to one hundred grains each. The ground was kept light and spongy, and was always moist a half-inch below the surface. The wide spaces gave room for the plants to feed and grow well. The stalks sprouted from the center stalk like a currant bush. This proves that every wheat plant must have room and a fine tilth to give the largest products. Mr. Patterson thinks four quarts enough to plant an acre. His field of wheat, a few rods distant, looked fair, but it was crusted over and dry and impervious to moisture, and thus in part a failure, as every field of grain, sowed broadcast and left to crust over, must be.

Rev. O. Dickinson had a field of wheat near Salem last year, which became so foul with wild oats that he ran the plow through every three feet to kill the oats, leaving rows of wheat three feet apart. The result was a larger crop of wheat than the entire field would have given. This year he proposes to cultivate some land on this plan, using the Carter Excelsior Combined Section Harrow to break the clods and reduce the tilth between the rows.

THIS PLAN IS APPLICABLE TO FLAT PRAIRIES.—The yellow patches of grain on some of the flat prairies of Marion, Linn and Lane Counties are an eyesore. It is stated that Linn County raised only half a crop in 1877, owing to late excessive rains, followed by hot, dry months. The ground baked and the plants were choked and stinted.

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il began to crust over, and then followed
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they would have had a much larger
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ll late.

D TO VINEYARDS.— The vineyard connected
iel Mission, near Los Angeles, I am told, is culti-
irely without irrigation. The plow, spade and hoe
sufficient to keep the ground moist and give an abund-

APPLIES TO DRY LANDS ELSEWHERE.— A gentleman has
d fine fields of corn, ten miles South of Los Angeles, without a
rop of rain, simply using the plow and cultivator freely.

A Baker County farmer, I am told, plowed up the sage brush, outside of an old field, and raised seventy bushels of oats per acre, without rain. The soil is mineral, light and spongy. Once open, it absorbed moisture enough for fine growth and product.

The plains of Kansas were marked on the old maps, 40 years ago, as a part of the "Great American Desert." The plow and cultivator have caused luxuriant fields of corn and wheat to replace those once parched lands.

ITS EFFECT TO PRODUCE SPRINGS.— Rev. C. Eells and J. A. Perkins, of Colfax, noticed stock water on a side hill near the Touchet last fall, where ten years ago there was only a slight sign of moisture. A dozen farms have been opened ten miles around within ten years. Others report springs since the hills have been cultivated where none existed before.

Suppose the rich bunch grass plains and those eaten off, which lie on the route from The Dalles to Umatilla, are plowed and sowed or drilled in wheat, the excess of moisture deposited will probably produce springs where none can now be found. Add trees and shrubs, and the result will at length become a certainty. Instead of depending upon costly artesian wells, it is better to draw a water supply from the air.

EFFECT ON THE STREAMS.— Doubtless the increased acreage now cultivated in the upper basin of the Columbia has added volume to the smaller streams. The limit of increase will not be reached so long as the plows and wheat fields and gardens and groves extend over those high hills and deep valleys. Grand and beautiful will be the panorama when the whole interior, now a treeless region, shall be dotted with farms, orchards and dwellings. The plow will hasten that day.

DROUGHTS PREVENTED OR MODIFIED BY SUCH CULTIVATION.— A traveler sent a letter to one of the Puget Sound papers last year, describing his rough, dusty journey Northward from Southern California. One morning his stage started at 3 o'clock, and he found nothing to note but the ascent of a hill about 1,500 feet through a fog bank as many feet deep. As the sun rose, the same dry plains and hills greeted his eye on every side. That fog bank was Nature's store house of water for the thirsty ground. The San Francisco *Bulletin* reported later fine fields of wheat in the upper counties without a drop of rain ; but a wise use of plow and harrow opened the soil to absorb the invisible vapor. One farmer is reported to have planted wheat in rows and tilled it, raising as per his test over 60 bushels per acre. It is cheaper to raise 60 bushels on one acre than on four acres.

Probably a wise use of the plow in cultivating wheat, instead of the poppy, would have lessened the famine in the high plains of Hindostan last year, or have possibly prevented it. The Northern provinces of China may possibly be saved from the same desolations by using horses and American plows instead of hoes and spades. Shallow cultivation gives too little cooling surface to the heated air of those high plains. It is certain that there is moisture enough in the air, but it must be cooled to the due point in order to be used. The protection and assurance of crops every year is the deposit of invisible vapor suspended in the air.

THE PUGET SOUND BASIN — SHORE LINE 2,000 MILES.— This network of deep land-locked bays, inlets and sounds, opening to the Pacific through the De Fuca and Georgian Straits, is the wonder of navigators and the joy of commerce. Fleets of lumber, coal, lime, vegetables, hops, grain, fish, oil, fruit, wool, staves, hoops, furniture and furniture woods, water pipe and pump stocks, ship knees and spars, and the products of several other new industries, already glide through these ample water ways to the ocean and the world marts.

Freights are cheaper from Puget Sound to Liverpool than from Lake Michigan to Liverpool. The harvests now annually gathered from the forests and mines, from fields and orchards, from rivers and sea waters, all are mere signs of vastly greater and more varied harvests yet to be gathered.

LUMBER — MILLS.— The great mills are improving and increasing their machinery, using late inventions to economize force and perfect their lumber for the demands of builders and shipwrights, and other wood workers, while adding twenty to eighty per cent. to their average daily product. This draws more ships to their wharves, loads them quicker and oftener, and sends them in search of new markets.

COAL.— The Seattle mines of coal are a type of a vast series of veins which enriches this entire basin. These extend in sections Northward into British America, and Southward into the Columbia River, and along the foot hills and spurs to the Cascade and Coast Mountains into California. The Seattle Coal Company will export over a hundred thousand tons the present year of very good domestic which is sold readily in San Francisco. The Seatco mines are sending an equally good domestic coal to Olympia, at lower rates on the Oregon & Transcontinental Narrow Gauge Railroad. A short side track from the Northern Pacific Railroad can put the same coal cheap into the Portland markets.

The Tacoma coal mines have begun to furnish fine grades of grate coal, and also of steam and gas and blacksmith, and of furnace coals. The steamer *Alaska* tested forty tons on her last trip, and her engineer, Mr. Stewart, pronounces it the best coal yet produced on the Coast. She will now use it. The new railroad survey of the Northern Pacific Railroad Company, *via* the Cowlitz Pass, reveals veins of true anthracite which give promise of ample supplies of smelting coals.

LIME.— The San Juan and Orcas Island lime have already become known as choice brands in our markets, displacing those from Santa Cruz, as the latter did the Oahu lime 15 years ago. The Puyallup lime beds now bid fair to rival those of San Juan, as their hops do those of more Southern climes.

IRON.— Coal, lime and iron beds near together and near the sea, make blast furnaces and rolling mills and machine shops both possible and profitable. The same vegetation which produced the coal veins, also formed the deposits of iron ore. Their common laboratory was in the vast morasses of the carbonaceous period. Finding the coal outcroppings, you may expect to find the iron ores near by, and probably the lime rocks in some form. All these mines are found near Tacoma. The branch Northern Pacific Railroad, up the Puyallup Valley, now opens the coal and lime to market, and touches the outcroppings of iron ore that indicate both the quality and quantity needed for home use and export. Once developed, the savings in freights alone will furnish a large margin of profit for this home industry and a chance for export also to the vast marts of the Pacific Coast, worthy the attention of the prudent capitalist and manufacturer.

LUMBER.—During twenty-five years the mill companies of Puget Sound have been exporting their products of fir and cedar to all the markets of the Pacific, while many cargoes of their spars and ship knees have gone to the maritime ports of France and England. Their annual export now exceeds two hundred millions of feet of

sawed lumber. Yet they have only penetrated the forests from one to three miles from the shores of the bays and rivers, and only culled the timber so far. Single trees often make from 12,000 to 15,000 feet. Their average, as estimated, is 10,000 per tree, and 50 trees, or 500,000 feet, per acre. When cut close, as in Eastern forests, this amount, in many places will be doubled. In the valleys, curly maple, alder, ash, cedar and some other furniture and fine cabinet woods, are found for a growing market.

FISH.— The waters of Puget Sound are the home of the salmon and salmon trout, the halibut, the herring, the rock and tom cod, the flounder, the sea perch and the smelt, with other varieties of food fish, besides extensive clam beds and oyster beds.

The dogfish and others are taken for oil. The fisheries have only just begun to enlist attention and capital, but they promise a large reward to enterprise.

FRUIT.— The apple, pear, cherry, plum, and even the Isabella grape flourish on the shores and islands of this archipelago; while the currants, strawberries, raspberries and blackberries grow luxuriantly, and give large and delicious harvests for the reward of every faithful gardener.

VEGETABLES.— The potato, turnip, tomato, beet, carrot, parsnip, squash, pumpkin, cabbage, cauliflower, celery and onion are raised easily and beyond the home market demands. Nearness to the sea offers a frequent profitable market for their exports.

THE GRASSES.— Timothy, red and white clover, and orchard grass, blue grass, indeed, every variety tested thrives in this soil and climate, whether on lowland or highland.

THE CEREALS.— The specimens of these were shown by Mr. Bush at the Centennial Exposition, for which he received a well deserved medal of honor. His fine exhibit can be matched by any careful farmer in any of the valleys of the Puget Sound basin, and on all the wooded plains that trend toward the hills and mountains, and on the islands and dyke lands of the Skagit and Swinomish flats. These latter often yield one hundred bushels of oats or barley per acre.

THE SOILS.— It has been thought, at the first glance, that the only good lands are the river bottoms and tine flats, and that the lighter and more sandy bluffs and slopes, and forest-covered hills, will be worthless to the farmer after the lumbermen have culled their grand treasures of timber. But look at the grass plots and gardens and orchards of Olympia, and the farms near by; or of Seattle, or Port Madison, or Port Gamble, or Port Ludlow, or Port Townsend, or Dungeness, or Coupeville, or Seabec, or any spot in Whatcom, or Snohomish, or Island, or Mason, or Kitsap, or King Counties, and you will see a luxuriant vegetation, a strength of tube and stock, a breadth

of leaf, a deep rich coloring of flower, that give token of a soil and climate remarkably rich in all the mineral, vegetable, gaseous and vapor elements needed for garden and field, as well as forest.

The difficulty of clearing is more than matched by the cost of transportation from the distant though rich plains of the interior. The gain of nearness to the sea is found in the greater variety of products for use and export. The lack of alluvium and the deep, black mold of the low valleys is more than compensated by the richer measure of the mineral, alkaline and silicious deposits in these upland soils. They will last longer, make better and stronger tubes, holding up the grain heads firmly, proof against rust and storm, and probably a surety against insect foes.

This soil, opened deeply by the plow, and often stirred deep in the summer afternoons, will absorb the air saturated with vapors, and furnish the finest irrigation to all sorts of plants, and yield the largest harvests.

Near every city, village and hamlet of the Puget Sound basin are open doors to abounding resources from the Creator's hand.

The need is of thought, toil, patience and economy to enrich that whole region with homes and farms abounding in comforts, health, luxuries and wealth.

TRANSPORTATION.— When the Northern Pacific Railroad shall be completed, opening the vast grain fields and pastures of the interior to the sea, and carrying inland the lumber, coal, iron, and ocean commerce; and when the narrow gauge railroads, like the S. & W. W. R. R., and the O. &. T. R. R., shall extend the exports and imports through all the valleys, there will be ample occasion for an increase of enterprises on land and sea.

WESTERN OREGON AND WASHINGTON — CLIMATE AVERAGE.

Winter	39	degrees	Farenheit.
Spring	52	"	"
Summer	67	"	"
Fall	53	"	"

REMARKS GIVING PARTICULARS OF WIND, SEA, WEATHER, TRIM OF SHIP, KIND OF CARGO, ETC.— The weather since leaving Esquimalt has been favorable. Ship's draft leaving Esquimalt, forward 19 feet, 2 inches; aft 19 feet, 3 inches. Cargo consisting principally of produce. The coal received at Tacoma has been exposed to the weather for months, which, nevertheless, has done good work corresponding to the power exerted. I would recommend all steamship companies, or large corporations, to give it a fair trial and test. In order to do this, it is necessary to have a good grate surface and good draught. I would rather use this coal, from what I have seen of it, than any other on this Coast. The mine is new yet, and coal not at

Engineer's Condense Report, showing actual Steaming Qualities of Coal, Consumption of same, amount of Ashes, revolution of Wheels, Running Time, &c., &c., &c.

Pacific Mail Steampship Company's Steamer *Alaska*. Trip No. 4; from Port of Esquimalt to San Francisco; commencing October 21st, 1878; ending October 24th, 1878, at 8:00 P. M.

COAL.

Description.	Where Received.	Name of Coal Vessel from which Received.	General, particular and full Remarks on Steaming Qualities of same, etc.
PUYALLUP.	TACOMA.	PUYALLUP COAL COMPANY.	The Coal, Puyallup, 142 tons, received at Tacoma, was good steaming Coal. Good results have been obtained. The per cent. of waste is rather large, but no clinker, and makes no soot in tubes. The ashes being very light, and having no clinker, keeps all cold air from rushing under grate bars. This Coal destroys no grate bars, like other Coal on this Coast, and the combustion is fast.

CONSUMPTION OF COAL, &c., &c.

Distance.		Time.				Consumption of Coal.				Ashes.		Revolutions.		Av. of Steam, &c.				Draft of Ship.			
By Observation.	By Wheels	Whole.		Running		T'l per trip	Per Day.	Per Horse Power.	Knots per Hour.	Total Amt.	Per cent. of Waste.	Total.	Per Min	Stm	Cut-off.		Vac	Leaving		Arriving	
Miles.	Miles.	D.	H.	D.	H.	T's	Tons.	Lbs.	No.	Tons.	Pr. Ct.	No.	No.	Lbs	Feet	In.	In.	Ft.	In.	Ft.	In.
726	869	3	5	3	8	142	$42\frac{1344}{2240}$	3.3	9.0	$25\frac{1220}{2240}$	18.0	41712	8.7	20	4	0	25	19	2½	18	9
							I. H. P.	$1205\frac{339}{1005}$	Indicated horse power.												

any great depth, and I am positive it will improve rapidly as they go into the mine. I have tried all other kinds of coal, except Seattle, and that, I am informed from good authority, is very sooty; while, on the other hand, Puyallup coal makes no soot whatever—therefore, no sponging of tubes is necessary. I would say to all, try it, and I will substantiate my statement.

Very respectfully,

[Signed,] JOHN STEWART,
Chief Engineer.

CHAPTER XX.

Papers by Dr. Atkinson Upon the Resources and Development of the Northwest, First Published in the *Oregonian* — Oregon's Channel of Commerce — Our Eastern Empire — Northern Pacific Railroad From Snake River — Navigation of Snake River — The First Train — The Bar Question — Forest Lands — The Increase of Soil From Basaltic Rocks — The Cod Fisheries of Alaska.

OREGON'S CHANNEL OF COMMERCE — THE COLUMBIA RIVER AND ITS TRIBUTARIES — COMMERCIAL STATUS AND IMPORTANCE.

IT is a maxim of commerce, both terrene and marine, that the wagon must meet the ship and the ship the wagon. Facts illustrate this axiom from the earliest times to the present in all countries, whether goods have been moved to the sea by the long caravan of camels, as in Asia, or by the slow wains of Central and Northern Europe and America, reaching first the rivers and shallower bays, thence on light boats and barges to the ship; or whether, as in recent times, the vast and varied products of the country reach the sea by the swifter railroad trains. The exchange of the products of the sea must go inland by these return trains. This is commerce. This is the problem of transportation. This is the key to the busy hum of seaport cities. It is the factor which, more than any other, excites stocks. It is now the motive of railroad and steamship lines, as it was a few years since of canals and river steamboat companies. It is the chief question that enters into the merchant's estimate of his profits, and into the farmer's account of his income.

THE IMPORTANCE OF THIS HIGHWAY.— For example, when wheat sells in San Francisco at $2.35 per cental, and only at $2.10 per cental in Portland or Astoria, the difference is 15 cents per bushel against the farmer of Oregon or Washington. His loss is 15 per cent., as rated by the bushel, or 25 per cent. per 100 pounds. On 100 bushels he loses $15; on 1,000, $150; on 10,000, $1,500; on 100,000, $15,000; on 1,000,000 bushels, the community of farmers lose

$150,000; and on 5,000,000 bushels, the estimated export of wheat the present year, their loss is $750,000. The commission merchants of the State lose a large per cent. of profit in the transfer of the business to the market below. Yet, the fact is established that ships can come from any port of Asia or Europe to the entrance of the Columbia River as easily, and as quickly, and as cheaply, as to the entrance of the Golden Gate.

OFF SHORE SOUNDINGS.—The late off shore soundings by the United States Coast Survey steam cutter *Hassler*, Captain George W. Coffin, commanding, which occupied two months, July and August, 1877, gives the following facts, which are kindly furnished from the official records:

1st—Extent of Survey.—From Cape Disappointment Northward to Yoke Point Lighthouse, 26½ miles of Coast line, and about 13 miles out to sea.

From Cape Disappointment Southward to False Tillamook Head, 31½ miles of Coast line, and 15 miles out to sea.

Total square miles surveyed, 812.

Lines of soundings were 1½ miles apart by ship. Lines of soundings were traversed in to 9 feet by boats.

SOUTHERN SHEET.—2d—Ratio of increase of depth to distance off shore.—Off North channel, due West line, it is 5 fathoms to the mile; off Point Adams, due West line, it is 5 fathoms to the mile; off Ben Holladay's, due West line, it is 4 fathoms to the mile; off Tillamook Head, due West line, it is 5¼ fathoms to the mile; off False Tillamook Head, due West line, it is 5¼ fathoms to the mile.

NORTHERN SHEET.—Off Stout's house due West line, it is 4 fathoms per mile; off point midway between Cape Disappointment lighthouse and Leadbetter's Point, due West line, is 3¼ fathoms per mile; off Leadbetter's Point, due West line, it is 3½ fathoms per mile; off Yoke Point lighthouse, Shoalwater Bay, it is 3¼ fathoms per mile. 3d—Increase of depth to seaward in a direction off the South channel (main ship channel), it is 4½ fathoms to one mile. 4th—Increase of depth to Southward. At 2 miles to seaward from Point Adams, West, is found 5½ fathoms; at 2 miles to seaward from Grimes' house, West, is found 11 fathoms; at 2 miles to seaward from Tillamook Head, West, is found 30 fathoms; at 2 miles to seaward from midway between Tillamook and False Tillamook Head, West, 20 fathoms; at 2 miles to seaward from False Tillamook Head, West, is found 32 fathoms.

CURRENTS.—5th—Outside of 5 or 6 miles are Coast currents parallel to the shore line, to the Southward in summer and Northward in winter, whose velocities are very dependent on local winds, which, when strong, often reverse the current.

Inside of 5 or 6 miles, the currents seem to be governed by the outflow and inflow of the Columbia River (South of Cape Disappointment.) North of Cape Disappointment Shoalwater Bay affects the current in shore more than the Columbia River, Shoalwater Bay being of large area and almost dry and bare at low water. The inflow causes a strong set close in shore to the Northward almost always; the outflow, apparently not running down in shore, but joining the Coast current further outside. This is apparently due to the conformation of the land above the entrance to Shoalwater Bay.

DISCOLORED WATER. — 6th — The distance outside of the bar at which discolored water may be seen varies with circumstances. Good signs to the navigator are the strong tide rips met with off the bar, and to the Northward and Southward of it — sometimes as far as 10 or 15 miles, but rarely more than five or six miles to seaward of the bar.

PRECAUTION. — 7th — Vessels in doubt as to position would do well to keep outside of 25 fathoms in bad weather, fog, etc. The boats of the survey developed deep water between Tillamook Rock and the Head, and probably large vessels may pass through in case of necessity or to avoid other dangers, though the passage is not recommended.

INFERENCE. — The Columbia River has probably cut a channel through this vast bed.

These official statements assure the navigator approaching the bar of his mode of safety, and furnish him many hints to find his position by the lead and by the currents, even if the land marks are hidden. If they are seen, his course is plain.

CHANNEL. — The South channel averages a half mile in width, and 20½ feet at mean low water, and 5 fathoms in high water; with smooth, hard sand bottom, free from rocks, well buoyed and mainly direct, with few alterations of the ship's course into the river channel.

The shifting sands which form Clatsop Spit and Point Adams on the South side of the channel, and Sand Island and its spits, extending Westward on the North side of the channel, are broken and moved by tides and currents, which sweep through the channel, keeping it open in full measure of depth and width.

If the North channel grows shallower, which the last survey indicates, the South channel will doubtless deepen to the same extent.

DRAFT OF VESSELS. -- Vessels drawing 22 and 23 feet loaded, have passed and repassed the bar at high tide. Present surveys show that vessels drawing 21 feet of water can always, on half tide, come to Astoria, with a pilot, but better with a pilot and tug. Vessels drawing 17 feet can always pass and repass the channel to Portland, with a pilot.

TIDES. — Tides rise from 6 to 10 feet on the bar, and from 6 to 10 feet at Astoria, and from 1 to 2 feet at Portland, 120 miles inland.

RIVER AND HARBOR IMPROVEMENTS. — The United States, in accordance with its liberal policy, has kept efficient superintendents of survey and of lighthouses and buoys, and furnished these materials and erected these structures for the benefit of commerce for several years past. Of late, dredgers have been added, and fresh parties have been kept at work on Coast and river. Charts have been made with more minute and accurate measurements. The river and adjacent ocean bed are becoming perfectly platted, so that when these maps and charts shall be issued to mariners from the Government office, the safety of navigation, with ordinary care, will be assured more definitely.

It is also reasonable to expect larger Government outlays and increased efficiency, to observe changes, to plant more buoys and shore signals, and to employ dredgers of more power and capacity, thus turning the vast body of river water into the deeper and thus deepening channel. We have no reason to think that the Columbia River will ever have less capacity of commerce, as furnished by nature, but more, as guided by skillful engineers, authorized and supported by the Government.

DISASTERS ON THE BAR. — The facts of navigation above considered affect commercial insurance, but absolute wreck at the entrance of harbors is a greater terror to underwriters than the perils of the high seas. Report of such disaster renders the insurer timid and stamps a bad fame upon the entrance to harbor or river mouth. The evil reputation increases as it becomes current. An article published in the *Alta California*, March 19, 1873, from the pen of Captain William Tichenor, of Port Orford, and written in February, 1872, remarks: "On the Northwest Coast of the United States, between the Bay of San Francisco and Puget Sound, a distance measured by more than ten degrees of latitude, there is no harbor a vessel can enter in heavy Southern weather."

He adds: "The Columbia River, latitude 46° 12′, longitude 124° 00′, has a barred harbor. Many disasters, and some of a fearful character, have occurred upon the bar. Among others, I now recollect the loss of the *General Warren*, Captain Thompson, with 52 persons; the *Demarest*, of New York, Captain Collins, with 9; the *Virginia*, Captain Bird, with 10; and the *Industry*, with most of the officers and crew. Commodore Hudson, of the sloop-of-war *Vincennes*, told me, I think in 1852, that he had visited most of the ports on the globe, and that none presented such terrors to him as the entrance to

the Columbia River. He lost the sloop-of-war *Peacock* there, in I believe, 1846. [July 18, 1841, is the correct date. Captain Hudson had no pilot.] The *Shark* was lost at the same time.

"The dread in which the bar was held by mariners in earlier years, has, in a great measure, disappeared, under the influence of a better acquaintance with it, and by the aid of the thorough and efficient pilots engaged upon it. But it is not one of those dangers the familiarity with which will ever breed contempt. There is not much detention in getting to sea in the summer months, but during the heavy gales of winter, vessels dare not approach the bar, and are compelled to lie off and on, sometimes for weeks, waiting for the sea to run down. From 1812 to 1851 the Hudson Bay Company had navigated the Columbia. Some of their pilots had, in 1851, been in their employ on the bar and river for over thirty years."

The editor of the *Alta* remarks: "It is to be regretted that it is impossible to improve the entrance of the Columbia River, which, inside the bar, has a large, deep, and secure bay, and has a thousand miles of channel suitable for navigation by large river steamers. We say that improvement is an impossibility — at least it is improbable. The breakers are so fierce, and the sands at the bottom of the entrance so treacherous, that no breakwater could stand."

To complete this gloomy picture, the *Alta* published a list of disasters North of San Francisco, from the pen of T. B. Shannon, collector at San Francisco, under the direction of the United States Treasury Department, from January 1, 1861, to December 31, 1869 — nine years. Yet, in this list of 198 disasters, 110 were small coasting schooners, plying along shore, and only three occurred on the Columbia River bar, viz:

	Loss.
In May, 1861, Brig *Woodpecker* stranded	$ 30,000
In March, 1865, bark *Industry* wrecked	75,000
In May, 1867, bark *W. B. Scranton* wrecked	225,000
Total amount	$330,000

This is a relative loss of only 1½ per cent. in nine years, or of one-sixth of one per cent. for one year.

But the impression made by such statements, massed together, is to damage the reputation of the Columbia River bar.

Hon. D. C. Ireland, Clerk of the Board of Pilot Commissioners, attests that only nine vessels have been wrecked at or near the Columbia River bar in the last twenty-five years. Five of those were coming in without a pilot, and the loss of the others was due to the loss of wind and the lack of a tug. Since the tugs have been put on, there has been no loss, except the *Architect*, coming in without a pilot. These nine disasters, in about 12,500 crossings on the bar, during twenty-five years, is about 7-100 of 1 per cent.

Honorable Wm. Reid, Secretary of the Board of Trade of Portland, has compiled, among others, the following:

TESTIMONY OF MARINERS.—Captain Maginn, when President of the New York Board of Pilots, was instructed to report his opinion as to the merits of the entrance to the Columbia River, compared with the entrance to New York. He says:

There is deep water on the bar, it having four and one-half fathoms without the addition of the tide, while New York Harbor has on the bar but four fathoms, without the addition of the tide, which is six feet. The bar in the Columbia is about half a mile across, while that of New York is three-quarters of a mile.

The channel of the bar at the mouth of the Columbia is about six thousand feet, and shoals gradually, while the channel of the bar at Sandy Hook is about six hundred feet, and shoals rapidly; the channel across the bar is straight at the Columbia; that at New York is crooked. In accessibility to the sea, the Columbia River is the best, as it is immediately at sea, and ships can get out of the sea into the harbor at once, and also get out at once into the high sea. The winds at the mouth of the Columbia are marked regular and steady, while the winds at New York are entirely variable, and cannot be calculated upon by the mariner for any time. The mouth of the Columbia is free from ice and great heat.

The San Francisco *Commercial Herald* of May 21st, 1874, says: "The bar at the mouth on the Columbia River, Oregon, has been made the ground of a very unjust and unreasonable discrimination of rates of insurance on vessels bound into the river. The number of casualties that have occurred there is fewer than that of any other barred river known to commerce."

OPINIONS OF GOVERNMENT OFFICIALS AND MASTERS OF VESSELS.—The Commissioner of the General Land Office at Washington, in his annual report to Congress for 1870, at page 156: "By the use of a steam tug, in crossing the Columbia Bar, the entrance to the harbor is rendered as safe as that of the Golden Gate, or the Straits of Fuca."

Captain G. W. Harris, of the United States revenue service, who has crossed the bar some thirty times, says: "The crossing of the bar at the mouth of the Columbia River, with the ordinary precautions, is as safe as the entrance to any bay or harbor in the United States."

Captain Hughes, master of the British Ship, *Montgomery Castle*, 1,300 tons burden, says: "There is no more risk in entering and leaving the Columbia River, than there is in coming into or leaving any port or harbor that I have ever visited."

Captain D. Evans, of the British ship, *La Escocesa*, who is well known, writing on the 13th of April, 1875, says: "I consider a vessel is as safe, with the use of a steam tug or pilot, in entering the Columbia River and going over the bar, as going into any harbor in ordinary weather."

Captain George White, writing on the 8th of May, 1875, says: "It is absurd to say that the Columbia River bar is a very dangerous entrance."

Captain Francis Connor, now commanding the steamship *G. W. Elder*, has crossed the Columbia Bar more than one thousand times during the last fourteen years, without a serious accident.

OUR EASTERN EMPIRE — PROGRESS OF BUSINESS AND SETTLEMENT IN THE UPPER COLUMBIA BASIN IN EASTERN OREGON AND WASHINGTON — THE OUTLOOK OF FARMING.

SPOKANE FALLS, Washington Territory, August 16, 1880.

The farm leads all other industries in this region. It was stock raising a few years ago. Forty years ago the hunter and trapper brought furs — the only merchantable product — to market. In those days, this vast region of grass-covered hills and plains and deep canyons and broad valleys, was roamed over by Indian tribes and lonely hunters with very little idea of its fitness for the quiet homes of settlers and the sites of pleasant villages, and thriving cities. Rev. C. Eells says that while on his journeys with Rev. E. Walker, his fellow missionary, and their families, over these high plains from 1838 to 1848, they often noticed the rich grasses, and that Mr. Walker spoke of the deep soil and its productive power. But even this intelligent gentleman failed to foresee the value of soil and climate, which are now plain to see. Dr. Marcus Whitman perceived the vast resources of Oregon as a whole, including Idaho, Oregon and Washington, and resolved to save it to the United States; but his location on the low lands of the Walla Walla Valley, shows that he did not know the value of the upper benches and hills for the production of the cereals as well as the natural grasses which are kindred plants.

The growth of bunch grass proves that wheat, oats and barley will also grow and thrive in the same soil. The dry sage brush even requires a large amount of water and finds it in the earth loosened by its roots.

THE AMOUNT OF INVISIBLE VAPOR IN SUMMER.— The air in the Upper Columbia basin in summer is heated to a higher degree than the air West of the Cascade Mountains. The mountains and forests of Western Oregon and Washington cool the ocean winds, and condense their moisture into fogs, clouds, mists and rains; hence our

heated periods last only three or four days at a time. The same ocean winds rush through the passes and over the mountains to fill the vacuum caused by the intense heat in this upper basin. They carry immense bodies of invisible vapor, and bring comfort to men and animals in the hottest days. As these winds pass the mountains the clouds are hung over the Eastern slope as their signal banners. Fifty miles inland these clouds disappear and the sky is clear and apparently vaporless, but the fact is exactly the reverse. It is filled up with larger and larger quantities of these ocean vapors.

THE AIR IS LIKE AN IMMENSE SPONGE.— Its power to hold vapor invisibly increases in exact measure with its increase of heat. This power decreases as heat decreases. Whatever cools the air condenses its vapor. The higher the hills or the mountains, the greater the condensation. Mountains, ponds and lakes are possible because the mountains silently, and chiefly at night, condense the vapors and keep these filled from these aerial fountains. Brooks and rivers are possible in summer from the same cause. The common, yet erroneous idea has been, that the mountains and hills and lands generally are sponges, holding waters, which falls in winter for the summer supply of springs, brooks, wells, streams, ponds, lakes and rivers; and when the water of this vast earth-sponge runs out they must be resupplied by winter snows and rains. But the air is the true sponge which absorbs the vapors, raised by heat from all the surfaces, yet chiefly from the tropical ocean belt. All the lands could not hold water enough to supply half a summer. All streams and fountains would be dry in a month if the process of condensation should cease for a month. Air loaded with vapor and kept in motion by the earth's revolution, replenishes all the lands and fountains and lakes and rivers continually. The more it is heated the greater is its capacity to hold vapor and the larger is the amount which it does hold. Heat an oven to 200° or 300°, and its air will absorb gallons of water and still be clear. Cool it and mists will form and then drop, and the floor, roof and sides of the oven will drip with moisture. Hot steam is invisible as it strikes the air, and visible in cloud as it is cooled. This power of air to absorb and hold vapor when heated and discharge it when cooled, is the key which unlocks the wealth of agricultural, pasture and forest lands. Summer heats invite these ocean vapors to all the Coasts and interior lands and coolers condense them to nourish all vegetation.

THE PLOUGH A CONDENSER.— Every year the area of farms extends East of the mountains. The soil turned and made light and spongy by the plough absorbs the hot air, laden with its invisible vapor, and cools and deposits a part of this vapor, which moistens the dusty fields and gardens; and these green fields of grain and

vegetables flank the dry unploughed plains. Wherever the plough breaks clod and pulverizes the soil, these belts and squares of luxuriant vegetation greet the eye even in this driest of summers. Passing from Umatilla to Pendleton, dust and drouth mark the way. The large area ploughed and sown in spring on new land, will, no doubt, yield larger harvests if sown in autumn. Farms South of Wild Horse Creek in Umatilla County, show what vast harvests can be raised on the present dry plains of the reservation, when once put under the plough. Walla Walla and Columbia Counties have promising crops. Whitman and Spokane Counties increase their grain area. Green fields and trees have become condensers, and these increase their own vigor of growth. Below Almota a strip of green, like oats or wheat, was noticed stretching far up the bluff. It proved to be weeds that had sprung up in the dusty trail made by the Indian ponies. On both sides the ground was dry and the bunch grass brown with drouth. Along the North side of Deep Creek, in Spokane County, is a small colony of Indian farmers, led by William Three Mountains, who was formerly an inmate, instructed in Rev. E. Walker's family, missionary of the Spokanes. The plains are dry and the ground parched, but the fields of wheat, oats, potatoes, peas, beans and other vegetables are of luxuriant green. The plough had made the difference. Outside his garden he ran a few furrows in new ground. Weeds have sprung up and made a patch of green that might have been oats or wheat as well. All these signal spots of cultivation mark what the whole country can be made by the plough on the hills and the valleys from the Cascades to the Cœur d'Alene Mountains. This dry season stands as a test for the future.

FALL SOWING.— Wheat should be sowed on deep and well pulverized ground in the fall. No matter how dusty and dry the fields, the seed will grow, and stool, and root far better, and give a larger and better harvest, and stock, and berry.

WALLA WALLA.— This thriving city is a type of the business life of the upper country. Farming and stock raising have paid, and the funds appear in new, and larger, and finer stores and dwellings, and public improvements. There is faith in the soil and climate, and in the future of the upper country. The brown hills of this dry summer disappoint strangers, but the test of past seasons, and of many fields and gardens, assure the people of seed time and harvest with few, if any, failures.

PESTS.— Crickets took some fields for two or three years, and then passed away. The same fields now have an abundant crop of the cereals. Grasshoppers have thinned some patches of grain and some gardens, and left others untouched. Both are expected; perhaps, next year the latter will come in clouds, and then disappear for long intervals.

Ground squirrels have been great destroyers, but the fields most injured last year by them seem this year to have escaped their ravages.

SECURITY.— To avoid drouth and gain larger crops, the lesson of this and of past years enforces the wisdom of fall sowing. Some spring grain on fallow ground of fine tilth looks even, yet, stalk and head are rather short. Winter grain on like soil stools better, grows more rank, ripens early, and seems to escape the pests. Such fields appeared in Umatilla County, Oregon, and in Whitman and Spokane Counties, Washington Territory. The light soils are no bar to fall sowing. These soils will absorb the air, condense its vapor, sprout the seed in autumn, give wider and better feeding ground for roots, and thus more nutriment to stock and heads of grain. The law of all manner of growth is abundance of food. Plants must be fed. Roots must have room in loose, finely pulverized soil. Clods and baked, dry, crusty ground forbid plant life. The more the heat, the more ploughing, harrowing and hoeing are required to insure good crops. The Illinois farmer, who ran his cultivator through his dusty fields of corn many times during six weeks in which no rain fell, had a crop of forty bushels per acre, while his neighbors' fields, untilled during the drouth, yielded only ten bushels per acre. The former had moisture enough from the air absorbed, with its vapors condensed, in the porous soil. The latter was baked and of little value to plants. In the Pine Creek Valley, near Rosalia, I saw three rows of wheat or oats in a garden, cultivated like rows of peas or corn. The growth was most luxuriant. Its only irrigation was from the air, yet, the day was hot and road dusty, and the bunch grass hills brown and parched with drouth. The signs of good cultivation everywhere were fine gardens and green fields.

RAILROADS.— The bar to farming has been the lack of transportation. Mr. De Shields, near Spangle, Spokane County, remarked that until last year he could not decide whether to hold on to his fine farm or leave it. Eight long years he had waited in hope of relief from the Northern Pacific Railroad. Now it is in progress, and his fields have been sown and his crops promise well. Fifteen miles to Depot Springs will be a short trip per day for his team to carry a ton of wheat or oats. The Northern Pacific Railroad has settled the question of farming and homes in that upper country.

In a few months more it will be finished, and the trains will be running to Spokane Falls. The grading is mostly finished, except a few gaps. The Oregon Railway and Navigation Company's lines are pushed on through Oregon and Southeastern Washington even more rapidly. The standard gauge is to be the rule in all these upper roads and their branches. The grades from The Dalles to Wallula will not

exceed twenty-six feet per mile, and the elevation above the river will not be over one hundred feet at any point. The same grades and height will be held on the route from The Dalles to Portland. The entire route up the Columbia will be particularly a level road, so that trains of forty or fifty cars can be taken along by a single engine. This will reduce the cost of transportation to a minimum. This line will be, for grades, like that along the Hudson River. In fact the interior rivers have made the way for the railroads. The Northern Pacific Railroad route to Spokane Falls is through two coulees or dry beds of old rivers. Branch roads must wind their way mostly along the course of smaller streams. Down from the hills and plains to these outlets will flow the annual harvests from thousands of fields, and up these well-cut avenues will be borne in all directions the merchandise of commerce.

THE FOUR MEDICAL LAKES.—These have become a resort, especially Silver Lake, the largest of the group. They are seventeen miles West of Spokane Falls, and about ten miles Northwest of Depot Springs, on the line of the Northern Pacific Railroad. The testimony is that the waters relieve, and, in some cases, cure rheumatism; prove an antidote to some kinds of blood poisons and eruptions, and give energy to languid nerves. The danger is of excess of bathing. Man is neither an amphibious, nor even an aquatic animal —it is abnormal for a well man to go often or stay long in water. Too much bathing will weaken a strong man. How much more will it reduce a weak one?

INDIAN TROUBLES.—These alarms grow out of the sale of whisky to Indians. Twice within a week the danger of a fight, and, of course, war, occurred at Spokane Falls. The Spokane Indians have not been included in any treaty, and have not been paid for their lands, like other tribes. They feel this unjust discrimination against them, and it calls for attention from the authorities, lest in the moment of passion, the wrong should breed a quarrel. Settlers and railroad grants on unbought lands may be the match to kindle the raging fire. Rev. H. T. Gowley, their teacher, is daily mediating for peace and for equity.

NORTHERN PACIFIC RAILROAD FROM SNAKE RIVER —GRADIENTS.— The grades control railroad routes and win traffic. The older roads are cutting deeper or going round the hills. The new roads follow the valley lines along the streams. The engineer's problem has been often solved, that it is easier and cheaper to draw a train of seven loaded cars, or seventy tons, seventy miles on a level track, than to lift the same train up one mile high and let it down. By the same law of engineering, fourteen loaded cars, or one hundred and forty tons, can be drawn around a hill, on a level track, one hundred and forty

miles, cheaper or easier than the same train can be drawn over a mountain a mile high. Wallula and Ainsworth are three hundred and fifty miles from the Pacific Ocean, and only about three hundred feet above it. The tide rises two feet at Portland, one hundred and thirty miles from the ocean, and about the same at the Cascades, one hundred and eighty-nine miles from it. The Oregon Railway & Navigation Company's Railroad, from The Dalles to Wallula, is hardly sixty feet above the river at any point, and its lines from The Dalles to Portland is not over one hundred feet above the river at any point, except at E. Long's place on the Willamette; while its grades do not exceed one-half of one per cent., or twenty-six feet per mile. As an example, the grade from Washington Street to Jefferson Street, on First Street, is one per cent. The grades from Ainsworth to Spokane Falls, one hundred and forty-nine miles, nowhere exceed one per cent., or fifty-two feet per mile.

The road runs through two coulees, or the dry beds of old streams, or possibly the paths of glaciers. They lie between basalt ridges, broken at some points into other cross ravines, yet for many miles along the route unbroken and well-defined, preventing the view of the country on both sides. On this account, the traveler sees little good land on the way, and thinks there is none.

The road gradually rises on the Western slope of the Continent towards the mountains. At the summit, or entrance to Providence Valley, about sixty miles from Ainsworth, it is fifteen hundred feet above the ocean; at Sprague, one hundred and eight miles, it is nineteen hundred feet above; at Cheney, one hundred and thirty-three miles, it is twenty-three hundred and forty feet above, but it drops to nineteen hundred feet at Spokane Falls. Pend d'Oreille Lake, sixty-seven miles beyond, is not more than twenty-four hundred feet above the ocean; thence, up the Clark's Fork of the Columbia, in Montana, it rises gradually to the summit, or divide, of the Rocky Mountains, about five thousand feet high, not far from the headwaters of Missouri or Jefferson Fork. It is a valley route of easy gradients comparatively.

WEST OR EAST? — The courses of the streams which flow into the Columbia River, and thence to the ocean, indicate the drift of its exports to the marts of commerce, and also of its imports. Railroads West of the Rocky Mountains can best afford to carry all the heavy products of that region to the Pacific for the world's markets, and to bring all like merchandise therefrom by the same routes. To compete wisely for traffic is to measure closely the essential forces which control transportation.

LANDS ALONG THE ROUTE. — These are mostly new to settlers. The ground swell, from three hundred feet at Ainsworth, to twenty-

three hundred and forty feet above the ocean at Cheney, carries us well up on the main body of the basalts, though not to their rugged, snow-capped crests. As we rise, these basic rocks come more and more to the surface, and form what are called the scab lands. The intervening spaces are covered with fine bunch grass, making rich pastures. The lower ranges of hills and plains have a covering of basaltic soils from one to twenty feet deep. The cut at the summit shows these various depths. The high plains, for sixty or seventy miles on either side, give signs of similar vast deposits of soils, formed more by the decomposition of these feldspathic rocks, than from their abrasion under the ice fields or the glaciers. In fact, this decomposition still continues. It rounds the angles and corners, and gives the oval stones the forms of those abraded granites and porphyries which make up the masses of the glacial moraines. Such stones are seen at the cut, twenty-five miles from Ainsworth, near the first trestlework. Larger rounded rocks of like kind are seen near Celilo. The whitish soils comes from these feldsites, which are highly charged with potash and soda, and other caustic alkalies. Some are reddish with oxides of iron, but all are similar through the entire upper Columbia basin, from the Humboldt plains to British Columbia. The wheat fields of Wasco, Umatilla, Walla Walla and Columbia Counties can be duplicated in all parts of Whitman, Spokane, Stevens and Yakima, where these soils prevail. They are light, spongy, of fine tilth under cultivation, strong, enduring, producing luxuriant crops of the grasses and cereals, and all fruits and vegetables, when well opened to sun, air and moisture. The higher plains are, of course, subject to frosts and to the rigors of winter more than are the lower prairies, but they have the advantage of a quicker and larger condensation of vapor. They are unlike the prairies East of the Rocky Mountains, which have been formed by the alluvium from the older igneous rocks, mingled with large amounts of vegetable deposit, but they prove to be unfailing in production, if supplied with moisture.

WATER SUPPLY.— It is a common remark that the Upper Columbia plains are dry, rainless and valueless for agriculture. It is said that this applies especially to the whole region between the Snake River West of the Palouse and the Spokane and the Columbia River, and that a hundred miles square, which might be productive if it had water, must remain a desert or only a poor range for flocks and herds. Settlers are slow to come, and the few residents are in doubt. The lack of forests for a hundred miles and the cost of fuel debar people from some advantages. But Western settlers have met and overcome such difficulties before. Besides that, timber and fuel are soon to be secured more easily; timber culture will, in a few years, pay for a farm and furnish a home supply of fuel. The plow can open the soil

at once and win the vapors from the skies, and make every year more and more fruitful. These lands lie within the belt of abundant vapors which, though invisible in a hot day, yet at sunset they appear in a dense haze and often in clouds, which, indeed, disappear soon after sunrise and seem to have done no good. But the grassy plains and hills have become greener under the cool nights and the sage brush seems fresher — its tens of thousands of velvety leaves grown more plump with their night draught of invisible vapor. Wild grasses and plants thrive on these arid plains. Three-fourths of the grass is water. Water is the solvent of all the nutriment and essences of these plants. They live and thrive every year in spring, summer and autumn. Grasses belong to the cereals, and their richest food is stored in their seeds, which fail not to grow and ripen without culture. Thousands of cattle have yearly fattened on them. Why may not other cereals like wheat and oats grow with cultivation?

The badgers dig and pile up earth and the grass thrives upon their ittle mounds. Open one of them at sunrise and you will find its fine tilth moist enough to nourish a thirsty cabbage or tomato plant. Even the dust of the trails and roads is moist in the morning by invisible dews. Good wheat, sown in the fall, comes up strong with a large number of thrifty stools, and gives a fair harvest the first year and a better one the second. Sunlight and air enter the upturned soils, dissolve, sweeten and moisten them to supply man's larger wants. Mr. Bennet, near Ritzville, has tested many kinds of seeds in the new, raw soils and found success, not failure. That region is in a natural rain belt. Cool mountain winds meet the warmer vapor-laden ocean winds, condense the moisture into clouds and frequent showers. After a few hot days these sea winds return strong, almost violent, and seem to challenge the mountain winds to come down from their snowy castle for combat. These aerial hosts sweep through the skies, clouds darken the sun and burst upon the hills and plough their sides with a wild rush of waters, bearing soils and rocks into the valleys below. The marks of these cloud-bursts or waterspouts are seen everywhere, and they are the sure signs of vast bodies of vapor in the air ready to be condensed. Cultivated fields and farms will condense these invisible vapors gradually and usefully. In a word, the plough will redeem many thousands of acres and give support to a large population.

HIDDEN FOUNTAINS.— It has long been a problem how to find water for domestic and stock uses on the hills and high plains where the native grasses grow well, and the wheat fields are green in mid-summer. The John Day plains would be quickly settled if wells could be dug with success. The Northern Pacific Railroad Company met this problem and partly solved it along the dry route. Their first

wells were deep. Their 40-mile well is, or was, 128 feet deep in the old river bed. The 48-mile twin wells are 16 feet deep with abundant water, on the side or left bank or basalt base of the old river bed. The wells in the Providence Valley are shallow with plenty of water. They seem to rest like Lake Colville (called Big Lake) upon a solid basalt bed. We explain these hidden fountains, as the collection of water from winter, spring and summer condensation of vapor. The upper basalts, which are exposed to air and mosture and frosts, begin to decompose, oxidize and form seams and crevices. Waters trickle down through these seams until they meet the solid basalt beds, which hold them in small or large quantities, like any hard pan or impervious strata. The only difference or difficulty in finding these hidden fountains is in tracing the course of the seams or fissures of the adjacent or overlying basalts. The twin wells at the 48-mile station on the Northern Pacific Railroad, were dug on a small flat or plateau, which evidently held the collected waters from the fissures and depression in the rim rock basalt above.

Signs of such places of water deposit appear often. It has long been a question with me how the badgers and marmots, which live and thrive on those arid plains, find their water supply. I am led to think that they dig down to these hidden fountains and find enough everywhere. We see hundreds of their holes on the hillsides and near the bottom of the bluffs, and less often on the flat, grassy plains above the rim rock. They seem to follow the seepage of the water, or the moist earth until they reach the collected fountain, large or small. They may guide man in his search for the same hidden fountains. A. Lynch, Esq., who is digging wells for the Oregon Railway & Navigation Company, along the Touchet, I am told, has noted these signs and has, perhaps, profited by them.

PROGRESS OF THIS DIVISION OF THE NORTHERN PACIFIC RAILROAD.— The difficulty of getting ties and iron last year delayed their work. Since March, G. V. Stevens, Esq., in charge of the track, has pushed the road along about 100 miles. On the 25th he reached Cheney, the 133d mile, 16 miles from Spokane Falls. In about a week or ten days he will reach Hangman Creek, the 147th mile. The unfinished bridges here will delay progress several weeks, and thence the way will open to reach Pend d'Oreille, 67 miles from the falls, in September.

SPOKANE FALLS, May 24, 1881.

NAVIGATION OF THE SNAKE RIVER.— The name of this river is not pleasant. Yet, viewed in May from any one of the high basalt bluffs which form its banks on both sides, its continual windings

among these grass covered hills present a graceful picture which would suggest a more poetic name. Its tortuous course through four and a half degrees of latitude and eight degrees of longitude gives an estimated length of 1,500 miles.

It rises among the Rocky Mountains, in Western Wyoming, and flows in long circuit for hundreds of miles through Idaho; forms the sinuous boundary for hundreds of miles more between Western Idaho and Eastern Oregon; thence a hundred miles more of sinuous boundary between Idaho and Eastern Washington; thence, with great bends and shorter turns, Westward in Washington Territory one hnndred and fifty miles to the Columbia. At the junction of these great rivers the Northern Pacific Railroad Company will begin to build its road Eastward. This interior or section terminus is named Ainsworth. Its proposed route to the Northeast *via* Pend d'Oreille Lake, and also the proposed extension of the Union Pacific Railroad through the Blue Mountains, will leave large sections of wheat lands along the Snake River in Washington and Northern Idaho dependent upon this channel of commerce to and from the Columbia River and the Pacific Ocean. About eighty townships in Columbia and Whitman Counties in Washington, and, probably, as many more in Northern Idaho, equal to 2,560 square miles, or 1,638,400 acres, with a wheat power of over 8,000,000 bushels, which would amount to 245,000 tons, demand this outlet to market.

Settlers had entered at the land office in Lewiston, from November, 1875, to November, 1878: Pre-emption claims, 683; homestead, 343; timber culture, 48. The products of these lands must find a market chiefly by the Snake River.

The entries of the land office in Colfax from April 15, 1878, to December 31, 1878, were: Pre-emption, 640; homestead, 298; timber culture, 273. Probably a third of these will always depend upon this river for outlet.

The entries at the land office in Walla Walla, from January 1, 1873, to November 31, 1878, were: Pre-emption, 2,430; homestead, 1,055; timber culture, 699. This office took entries until April, 1878, for Whitman and Stevens, Columbia and Walla Walla Counties. Since that date its records cover the two latter counties. Of these 4,184 entries, probably a fifth in Whitman and Columbia Counties will be found near the Snake River.

These figures are only approximate estimates, yet, they indicate the importance of this river as a permanent channel of commerce. Railroads must do the work of transportation for large regions of this interior. But the rivers, with long railroad portages, will reach vast inland regions, and open grain fields, mines and forests to the near or distant markets.

During the high water from April 1st to August 1st, four months, it is comparatively easy and safe for steamboats of two hundred tons burden to ascend to Lewiston, one hundred and fifty miles from the mouth, and even farther. During harvest, when the grain and flax are ready for shipment, and the merchandise crowds the warehouses with return freights, the water is too low on the reefs and sand bars, though abundant elsewhere, for the boats. Merchants cannot get their goods, and the people suffer because the river channel, in a few places, is nearly filled with gravel bars, single rocks, or reefs of basalt.

During a trip of two days, September 5th and 6th, the writer took pains to obtain the following items from William P. Gray, captain, and George Gove, pilot, of the steamboat *John Gates*, of two hundred tons capacity, respecting the bars and rapids which impede and almost prevent low water transportation, and the items of improvement that would make navigation easy in the fall and spring, as well as in summer.

First: A reef four and one-half miles above the mouth of the river needs blasting off.

Second: At Five Mile Rapids the channel is crooked. Three rocks need to be removed from the center of the channel. The water is deep enough.

Third: At Fish Hook Rapids the rocks should be removed deeper. No detention occurred at either of these points on the trip, but there was constant danger of striking, even with only fifty tons of freight.

Fourth: At Long Crossing Bar a few boulders need to be removed and a wingdam constructed. The detention here was about three-quarters of an hour, with this light load. Any more freight could not have been taken up. On the last trip down the detention was five and one-half hours. This, with other detentions, prolonged that trip two days, with only fifty tons of freight, instead of two hundred tons, which the boat could have otherwise transported at this stage of the water.

Fifth: At the lower end of Pine Tree Rapids ten rocks need to be removed.

Sixth: At the head of Dead Man's Island, a wingdam is needed.

Seventh: At Monument Rapids, twelve rocks need to be removed and a wingdam constructed. The boat was detained here three hours — wheel and rudder injured, and a hole stove in the bottom, filling one compartment.

Eighth: At Gore's Dread Rapids, four boulders need to be removed.

Ninth: At Palouse Rapids, a basalt reef in channel, three hundred feet, needs to be blasted off, and cluster of rocks removed at the upper end, water deep enough.

Tenth: At Tucannon or Hunter's Rapids, two rocks need to be removed.

Eleventh: At Texas Long Rapids, three reefs need to be blown off, and two rocks removed.

Twelfth: At Goose Island a wingdam is needed. At Little Goose Island, two rocks should be blown off.

Thirteenth: At Log Cabin Island a wingdam is needed.

Fourteenth: At Granite Point six rocks should be removed.

Fifteenth: At White's Ripple a wingdam is needed.

These obstructions are mostly within seventy miles of the mouth of the river. Elsewhere the channel is deep, broad and the river easily navigated one hundred and fifty miles at all seasons, and the Clearwater fifty miles further with little improvement.

The captains and pilots of the Oregon Steamship Navigation Company, know the exact points of danger and difficulty, and that company has the best and cheapest means to improve this stream.

The present detentions amount to almost the entire closing of navigation. In fact, the company dare not now contract freight to the end of the line. My own detention two days at Wallula, waiting for the boat, and two days' delay on the passage, that is usually made in one day in May, June or July, proved a loss of three days.

The loss in transportation is from two to three hundred per cent. by every trip, or 400 to 500 tons per boat every week. This loss falls upon farmers, and almost excludes them from market when their chief products, the cereals, are harvested and are ready for shipment. The loss falls upon the merchants also — stopping their goods, diminishing their trade and preventing their prompt exchanges. It disappoints the wholesaler and the manufacturer also. The obstructions in this river alone hinder the progress, not only of the adjacent settlements, but of all others with whom they do business. These obstructions compel the transportation company to charge high rates on small amounts of freight.

THE REMEDY.— The obstructions can all be removed in two or three years by liberal appropriations from Congress. The small sum ($12,000) spent by the Oregon Steamship Navigation Company last year, has prolonged the season of navigation one month this year. From one to two hundred thousand dollars would probably make this river as easily navigable as the Columbia below Wallula. The loss in time on the passenger account is three hundred per cent., and in the list or number as much more. The loss on freight transportation by these obstructions is three hundred per cent. on every trip for five or six months every year. The loss, from injury to boats, is probably as much more over ordinary wear. These losses increase in rapid ratio every year as the settlements increase and require more facilities of

transportation. If higher rates should be charged by the company, they would not repay their own losses, much less would they help the community.

Thus, the arguments which our Northwestern delegation in Congress can and ought to use for help, become more and more intensely strong. Backed by one hundred thousand more people, they must and will be heard and heeded. This part of the interior will then have a highway to the sea.

THE FIRST TRAIN — REFLECTIONS OCCASIONED BY THE RAILROAD RIDE UP THE COLUMBIA — NEAT TRIBUTE TO DR. D. S. BAKER.

DAYTON, Washington Territory, November 21.

The Oregon Railway & Navigation Company had laid the plan and arranged all the details. The river steamer R. R. Thompson waited at the dock to welcome passengers. Clerks at the offices had tickets on sale all day. The large wharf boat lay quietly at the Albina incline, as it had lain at other landings above. The train was ready with coaches and Pullman cars. At 4:15 the transfer steamer glided gracefully down to the wharf boat, guided, as usual, by the skillful hand of Captain Troup. A hundred or more passengers quietly passed into the various cars. At the minute fixed, 4:35 P. M., the car bell rang and the train moved out. Scores of spectators, on the boats and along the line, gazed at the first through train to Montana, signal of the first through train to New York, less than twelve months hence. Children cheered and friends waved adieu and a safe trip. At the first station, at the depot of the Oregon & California Railroad, Willamette Valley passengers on the afternoon train, destined for the upper Columbia Valley, came aboard, having had little delay. At 4:50 o'clock the train moved Eastward, and at 6:50 we were at Bonneville, forty-two miles from Portland. A half-hour for supper at the crowded restaurant of Mrs. Lee, gave a chance to those who had to wait for the second tables. Three hours later we were at The Dalles, forty-five miles further, or eighty-seven miles from Portland, thus saving twenty-one miles by the direct railroad route to the Cascades. At 4:45 A. M. the train arrived at Umatilla, ninety-nine miles from The Dalles, and one hundred and eighty-six from Portland. At 6:30 we were called to breakfast at Wallula Junction, twenty-six miles from Umatilla and two hundred and fourteen from Portland. After thirty minutes for transfers to the Northern Pacific Railroad, we were *en route* to Walla Walla, thirty miles East, and two hundred and forty from Portland, arriving at 8:30; dropping Pullmans and many passengers, and receiving many more, we were off, at 8:45, for Prescott, twenty miles, near the junction of the Texas Ferry Railroad. Here, at 9:45, passen-

gers separate for their respective destinations, either the Snake River and Palouse region, or Dayton and its numerous tributary valleys. At 10:15 A. M., with mixed train, we leave Prescott, and arrive at Dayton at 11:30, twenty miles more, or two hundred and eighty-two miles from Portland, the end of the branch road.

INCIDENTS.— The misty rain at Portland ceased at the Cascades, and further on, the moon shone through the clouds. At The Dalles, the lighted hotels received a few passengers, but the throngs of past months had disappeared. It was pleasant for Mrs. Governor Moody to leave part of her family at Salem, at 1:30 P. M., and meet her older sons at her home in The Dalles, at 10:30 P. M., riding in the Pullman cars for the first time.

Above Hood River the light shone clear from the window of Mrs. Warner's hospitable home across the Columbia, but the sadness came to the heart that one who had, for many years looked out of that window upon the grand river, would look out no more and greet friends and welcome them no more to her earthly home. Her work is done. She is welcomed to the "mansions prepared."

THE SEASON.— Mild weather and clouded skies indicate rain or snow. The mountain crests are already white. Light frosts have trimmed the deciduous trees and reduced the plowed lands to finer tilth. Fall sown wheat in a few fields already spreads a thick green carpet, in fine contrast with the sere, dry brown of the bunch grass plains. Plows are in motion on the hills, and the whole region is fast coming under the hand of the diligent cultivator.

THE SIGNS.— The enterprise of Dr. D. S. Baker in building a railroad from Wallula to Walla Walla, marked a new era in the upper Columbia basin. The mines had ceased to furnish business for the Oregon Steamship Navigation Company, and stock shipped down and goods up, even at high rates, were insufficient factors to support a costly line of transportation. Its business was becoming dull part of the year and its future of uncertain outlook. A few farms were tilled along the streams, but wheat could not bear the tax of freight wagons, thirty to fifty miles, for foreign shipment; neither could it be brought to the river steamers in amounts large enough and so promptly as to win ships to our ports. It was a drug on the farm and at the mills. Dr. Baker saw the absolute necessity of railroad transportation, at least from the interior valleys to the boats on the Columbia River. He devised the plan for the Walla Walla Valley first, and laid it before the business men of that community. Some thought well of it. Others distrusted it, and some sneered at it as a wild scheme. Few helped and fewer sympathized when he undertook the work alone, and with no experience in such things.

Having built and equipped the road as well as possible, mostly at his own cost, the light began to break. Freight and passengers sought the line. Plows broke wider areas of land. Agricultural implements came in larger quantities. Warehouses were built and filled. Steamers were piled full of merchandise. Thrift succeeded on the farms, and villages and towns grew. Prices were high, but crops were large. Ships came for freight and went away loaded. The upper Columbia was opened. A new empire was begun. Dr. Baker has been rewarded in dollars. He deserves the reward of honor among all the people.

On a grander scale the Oregon Railway & Navigation and the Northern Pacific Railroads have taken up and extended that initial enterprise of the Oregon Steamship Navigation and Dr. Baker. With combined wealth and energy, they propose to do for the entire region what Dr. Baker did partially for one valley. They push out railroad lines to all settlements with goods from the wholesalers, and, in return receive the cereals, fruits, wool and stock of the farmers, within sight of their homes, and convey these products to central markets for foreign commerce. They have steadily lowered freights on necessities. They seem to work on the plan that it is wise railroad enterprise to create and extend business by giving the men who produce and who exchange products a chance to make profits. This is business. It pays them and assures their future. It pays the people and invites immigration.

OUTLOOK.— With such opportunities of investment of cash and of labor, and such saving of time, by quick and reliable transportation, the vast and varied resources of Oregon, Washington, Idaho and Montana bid fair to be rapidly developed.

THE BAR QUESTION — PILOTAGE ON STEAMERS *vs.* PILOTAGE ON SAILERS OVER THE COLUMBIA BAR — THE QUESTION.— Every person has an interest in it for the safety of life and property. Forty years ago the public rumor was that peril attended every vessel in its attempt to cross the bar of the Columbia. On leaving Boston, in 1847, for the voyage to Oregon, two dangers were foreshadowed, viz: the passage around Cape Horn, and the Columbia River bar. At Honolulu the latter was deemed the great hindrance to trade on this Coast. Since San Francisco has become the chief mart of commerce on the Pacific, the same rumor against the entrance to the Columbia, and thus against our commerce, has been made a standing advertisement. It has hindered immigration, alarmed travelers, increased insurance, diminished the market value of our products for export, and increased the cost of our imports many score thousand dollars annually. The rumor was a hardship on a few persons forty years

ago. It was one factor then that came near depriving the United States of Oregon. Now, it is a hardship on the whole public, and we may add to the Republic itself. The Columbia drains an area double that of Great Britain or France, and of greater natural resources than either. Its outlet ought not to be made a bugbear.

THE OCEAN STEAMERS.— These steamships, loaded with 1,500 to 2,000 tons, and drawing seventeen to twenty feet, pass in and out over the bar three and four times per week without accident. Their dates of departure from Portland and San Francisco are scheduled ahead for three months, or quarterly for the year. Their arrival at each port is calculated within a few hours on every trip, in average weather, and within two or three days in stormy voyages, as our storms seldom continue over fifty hours.

STEAMSHIP PILOTS. — These men belong to the ship, like the captain and other officers. They have three qualities. First, they are trained seamen. Second, they know the bar and currents, and keep themselves informed of changing sands and channels. Third, their interests are made identical with those of the ship and its commerce by liberal salaries. They use the utmost care and diligence to make every trip promptly and regularly. The bar, through their successful management of the ship in crossing, ceases to be a terror to travelers or shippers on the steamers.

SAILING SHIPS.— These growing fleets are compelled by the conditions of insurance to employ pilots, and, often, by the conditions of wind and currents, to employ tugs. These pilots are, no doubt, skillful seamen, and better acquainted with the bar and its changes, and the currents of wind and water, by their daily presence and observations, than the other class. No doubt they find and impart facts, if asked, of great importance. The two important factors to their equal success evidently are : First, that their interests be made identical with the ships which they pilot in and out.

The steamers pay their own pilots directly. The sailing ships must do the same to get the best service. When pilots are paid for pilotage, as in New York and other ports, they will go out farthest to meet the ships and bring them in with the utmost care, and in the shortest time possible. They will strive to dispatch them as safely and speedily as possible on their out-bound voyage. Their business as pilots will thus become identical with the business of maritime commerce, as pilots are elsewhere.

The second factor essential to their success is that the tugs should become identified with the vessels which engage them, and thus, under control of their pilots, as the engines of a steamer are identified with the steamer, and under control of their pilots. In other words, as the tugs in New York Harbor and other ports are paid by the ships

which they tow in and out, and have a common interest with the ship-owner to take his vessel into port and out to sea safely and quickly, so the tugs over the Columbia bar, both ways, ought to have a common interest with the ship-owners.

BAR CHANGES. — These come by displacement of sands. The currents of small rivers flowing into the Columbia, like the Sandy, from curved channels, which turn in the direction of the current of the Columbia. They cut through the banks of sand and the debris of higher floods, and enter the current of the larger river in invergent or partly parallel lines, instead of flowing in at right angles.

The Columbia cuts its curved channels to the ocean in the direction of the main ocean currents. Hence it swings towards Cape Disappointment, hugs the strongest bank of rock, and usually digs its deepest channel there. Again, with reversed ocean currents, it cuts away through the hidden banks, and deepens the South channel, leaving the long shoal South of the middle sands abreast of the waves. Now it begins to cut its way across this shoal, and makes possible a ship's channel straight to the sea. Yet, no doubt, this will be deflected with the confluent ocean current.

IMPROVEMENTS. — The simplest has proved to be the drag or harrow, which was drawn across the sands into the North Channel, which new channel is now commonly used as the ship channel. Mr. Becanon cleared the channel at the Hogsback with a harrow, and saved miles of circuit by this cut-off. Such drags or harrows, drawn by tugs, under direction of men thoroughly acquainted by daily soundings with the bar, and in the interest of commerce, will aid in deepening the channel to the sea. They are economical, speedy and practical helps. They can be used during settled weather. They break and stir up the hard pan of sand formed by the weight and stroke of waves. The current bears away the loosened sand and deepens its own channel.

ALTERNATIVE. — Until Congress grants an appropriation large enough for the Government engineers to make a permanent system of piling on Clatsop spit, as suggested by Colonel Gillespie, this simpler and cheaper method can be made to keep at least one deeper channel to the sea.

FOREST LANDS — THEIR DOUBLE VALUE IN WESTERN OREGON AND WASHINGTON. — Timber follows the laws of its growth in value. That which grows on good soil has, commonly, the finest texture and firmest strength. We rely on the tall, clear firs, one hundred or more years old, for the best lumber. Time proves their value, and as time goes on they are more in demand — more prized. The older pine forests of New England, the Middle States and the Canadas are gone,

and good farms are cultivated where they once stood thickest and tallest. The pine forests of Michigan, Wisconsin and other Northwestern States are fast giving away to farms. As population increases, and settlements become more dense, the huge stumps will be removed, and the rich soils from which those noblest of the evergreens drew their nutriment, will be tilled and set with orchards, or sown with grain or the grasses.

The best timber of the Pacific Northwest is found on both sides of the Coast and Cascade Ranges, and in the intervening valleys, all the way from Humboldt Bay to Alaska. Its value per acre rates from five to twenty dollars. Its stumpage is worth twice or thrice that sum. One gentleman intends to hold his thousands of acres until he can sell the trees at two dollars and fifty cents per thousand, standing, and reserve the land. Men who saw the pine forests of Maine and Pennsylvania fifty years ago, worth five dollars to ten dollars per acre, and sold, forty years ago, for fifty dollars per acre, bringing twice that value to the buyer, know that the fir, spruce and cedar forests of Oregon and Washington will advance in value in like ratios. The demand will be greater, and the facilities for manufacture will increase with the demand.

ECONOMY.— It is wise to preserve these forests of a century's growth. They ought nowhere to be cut down simply to clear land for pasture or farms. They ought to be protected from fires and from culling. The fallen tops become tinder magazines to burn up the standing trees. Culled forests, that have grown thickly, are easily blown down and lost. The prudent way is to estimate the value of an acre of trees as so much slowly accumulated wealth, that ought to be guarded by the owner, and by law also, for the whole State has a permanent interest in it. Within thirty years, many hundreds of acres of choice timber, in a few miles of the Columbia and its affluents, have been wasted. It is time to call a halt, and remind the owners that the legitimate demands of the lumber trade will pay them well to count every tree and take care of it.

THE FOREST LAND.— The land on which the forests grow is not valued by the lumberman. He does not wish to buy it. Then sell him the trees. Require him to take all the timber on every acre that he touches. The woodman can follow him and cut the remainder into fuel, and haul it down his own roadways. The stump digger can follow him, and every such clearing thus becomes a farm and a home, while the unsold acres of timber remain a treasure, from which to draw larger sums annually.

THE SOIL.— On all these forest plains and valleys, hills and mountains, the soil is made of decomposed basalt, mixed with a small amount of vegetable loam. Deciduous trees are too few for a large

increment of soil from leaves. But the evergreens, root and branch, have condensed and held moisture and hastened the decomposition of the basalts, so that in some places its depth is from one to ten feet, and its richness is attested by the luxuriant and lofty burden of trees which it nourishes and bears upon its bosom. Even the cliffs and rugged, rocky peaks, furnish enough soil to clothe them with continual verdure. The region around Astoria shows the process of decay of the basalts, and the formation of soil, along every cut and roadway in those hills. The gardens and dooryards, cleared of stumps and set with vegetables, fruits and flowers, rejoice with abundance and glow with beauty. Every plant that touches the soil and feels the humid air, thrives with life and verdure. Those hills of decaying rock and growing soil, of strongest and richest quality, have their analogies on both banks of the Columbia, and along the shores of the Pacific, North and South, one thousand miles. Our hills and mountains and valleys, extending into California, illustrate them.

THE RAILROAD GRANTS AND SCHOOL LANDS.— Many of the thousands of acres held by the railroad companies and schools, either the original grants or lieu lands, are covered with forests. People are slow to buy. The prices are also low. They are not estimated at their full value. But the tides of population, which flow back and forth, will finally settle upon them and bring out the riches of lumber, fuel, grain, grass, vegetables and fruits from the mountains to the sea, and add to the comfort and prosperity of all the people.

CAUTION.— It injures these soils to burn them. Some decomposed basalts leave a large residuum of alumina or clay. When a stump is burned out, the soil is often left like a half-burnt brick. Log piles should be rolled up into small heaps, or into ravines, which can be covered up with new soil. On the same principle, the roller should be used freely to crush lumps, and the harrow should follow both ways to reduce the soil to fine tilth. If this process is neglected, the hot sun of spring and summer will bake the lumps into hard, useless and unsightly clods. The cultivator can be used with success in summer to increase the feeding ground of plants, and the condensation of vapor from the air, which enters the soil, made more porous by being pulverized into dust.

PRODUCT PER ACRE.— Our forest land well cleared and well tilled not only gives a common acreage crop, but often forty and even fifty bushels of wheat per acre, or two crops of clover or of timothy. Farmers can clear land near navigable rivers and markets at a profit. Such lands are usually rolling enough to easily drain themselves, and this adds to their productive power. They can be plowed late in the fall and early in spring, and often during winter, and sown in time for a June or early July harvest. They do better on the plan of con-

tinual rotation of crops. Let wheat or oats or barley follow potatoes, turnips or corn, and the crop of one year will equal that of two successive crops of wheat, and its market quality will be a large per cent. better than either.

AVOIDING SO MUCH SUMMER FALLOWING.— The vegetable products in their rotation will feed and fatten a variety of stock, cows, swine and sheep, and furnish the increasing market demand for dairy products, pork and mutton at remunerative prices. The small farmer at least can turn the common fallow year of the wheat farm into a doubly productive year. He avoids the weeds that infest the fields in fallow years. He tills better. He keeps stock in more thrifty condition. He opens new sources of income with every acre so cultivated, and escapes the vexations and depressions which attend the fluctuating prices of wheat and flour. He becomes personally more independent by supplying more of the wants of all who depend upon the products of the farm. He becomes a better informed and broader minded man by his greater power to serve the public. He teaches and trains his children better industrially, enlists them in his enterprises more steadily, and keeps them longer at home. If his farm has been slowly redeemed from a part of his forest he has the rest as a constant and convenient supply for the numberless demands of lumber, fencing and fuel.

FERTILIZERS.— A snug farm so conducted saves from its various kinds of stock in pen, yard and pasture, large amounts of fertilizers which the soils of Oregon and Washington crave, and for which they will largely repay his labor in returning and distributing them. No mistake has been greater among the husbandmen of our North Pacific than the neglect to carry back to their fields all the compost heaps of their yards and barns and straw stacks. Every hour of herding and feeding cattle, horses, sheep and swine about their barns is a process of restoring and increasing the productive power of their acres, if they will aid it. Farms cultivated thirty years have lost more than half their power in amount and quality unless they have been re-fertilized. Some sell out and seek new lands. Buyers who are wise restore lands to more than their original fertility.

THE FUTURE FARM.— It will be smaller, better tilled, with crops in rotation. It will raise all kinds of grain, vegetables and fruits. It will keep all kinds of stock and house them from winter storms. The strength of its wool fibre will not be broken by poor and scanty food in winter months. Its teams will be fed on strong food for hard work. Its dairy will be clean and its kine in stalls will be sleek and well favored in the most inclement months. Its fowls will glean the fields in autumn and the floors and lofts in winter, and fill their nests with choicest eggs in spring, and their coops in summer with broods

of dozens, instead of a straggling hen and two wee chickens here and there chased by cats or worried by pups. Its duck and geese ponds will be clear with running streams, and alive with fish also. Its larder will have all manner of store and its owners (the entire family) will rejoice in their labor and their abundance, and their home will be an attraction, and their name a praise.

MACHINERY.— As to prudence they will be an example. They will buy the best machinery. Of wagons, harnesses, cultivators, plows, harrows, hoes, rakes, tools, sickles, these all will be wanted for occasions; mowers, reapers, tenders, binders, threshers, they will gather a full supply; and when not in use, every one will be restored to its place under good shelter and up one floor above the moist ground. The oil can and paint cup will be there, and the work bench, and the wet days will be spent in repairing breaks, burnishing off the rust and protecting exposed parts of wood with a sheathing of lead and oil.

The worst sign about a farm is a costly reaper or mower left in fields or outside of a shed, in the fogs and rains. It means waste, breakage, when wanted for use, delay, vexation, loss and ultimate failure to such a farm.

We expect the future model farm with its comforts and varied stores and its happy, prosperous home circle, will, in many cases in the Pacific Northwest, be carved out of the forest lands that fringe our Coasts and our mountains.

THE INCREASE OF SOIL FROM BASALTIC ROCKS — THE SOURCE AND EXTENT OF THE BASALTS.— They are of igneous origin. They are the rivers of lava, cooled and solidified into long ranges of hills and mountains and broad plains. They are the result of successive overflows, probably at long intervals. Professor T. Condon has traced the signs of several such overflows in the structure of the Cascade Mountains, as he remarked in a lecture, a few years since. This process goes on wherever volcanoes like Ætna and Vesuvius are active. The vast crater walls, like those which appear in the Cascades, and more grandly in the Sandwich Islands — where some are thirty miles in circuit — have been built up of basalts. The crests of Mount Hood are the walls of an old crater, the sulphurous steam of which even now reveals its internal fires. The entire walls along the Columbia, through the Cascade Mountains, are basalts. Our mountain ranges and their spurs are basalts of various kinds. The hills of Western Oregon and largely of Western Washington were built up mostly of basalt. The basin of the upper Columbia and its branches is formed of basalt, and all these rivers flow over basaltic beds, which here and there appear above the washed gravel in serrated reefs and rugged islands. The

broad plateaus of rim rock which appear along the Deschutes and John Day's Rivers, and their affluents, were the last great overflows of lava, which, on cooling, capped the mighty abutments of the same rock, some of which are fifteen hundred feet deep. The first outpour of these fiery streams filled the ancient river-beds, and the subsequent floods of flame swept off, or buried, all living plants and animals, as geologists inform us, and left only blank desolation. As one travels over the present grassy plains and forest covered hills, marks the outcroppings of basalt, he can easily imagine how barren these vast lava beds would look were the blanket of soil everywhere removed. To an observer, at the end of the volcanic period, it would have seemed like a ruined world.

THE NATURE OF THE BASALTS.—They are composite rocks. The richest elements of soil compose them. Professor Dana says that "Basalt consists of augite and feldspar, with grains of magnetic or titantic iron, bottle green particles of olivine frequently disseminated."

"Augite consists chiefly of silica, magnesia, lime, often with oxide of manganese."

"Feldspar consists of silica, alumina and potash. It is one of the essential constituents of granite, gneiss, mica slate and porphyry, and enters into the constitution of all volcanic rocks. 'The term feldspar family is applied to a group of allied minerals, including, besides common feldspar, the species albite, anorthite, labradorite and ryacolite.'" "Albite differs from the common feldspar in containing soda instead of potash, and in the angle of its crystals."

THE RICHES OF BASALT SOILS.—The value of these elements in soil appears in the structure and growth of plants. For example: Wheat requires the proportions of these mineral elements. Potash, 31.1; soda, 3.5; magnesia, 12.2; lime, 3.1; oxide of iron, 0.7; phosphoric acid, 46.2; sulphuric acid, 2.4; silicic acid, 1.7; chlorine, 0.5. Rye, oats, barley, buckwheat, beans, peas, corn, potatoes, turnips, beets, carrots, red clover hay and herds grass hay, requires the same elements in different proportions.

Wheat straw requires the proportions of potash, 11.5; soda, 1.6; magnesia, 2.5; lime, 5.8; oxide of iron, 0.7; phosphoric acid, 5.3; sulphuric acid, 2.5; silicic acid, 69.1; chlorine, 11. All the other cereals and vegetables, above named, require the same elements in different proportions.

Since basalt soils contain all these elements, which combine with carbonaceous and nitrogenous elements of the air and water, they furnish the conditions of vegetable growths of all kinds needed for animal life.

PROCESS OF FORMING SOILS.—Prosessor Condon stated to me a few days since, in reply to my inquiries on this subject, that in 1875

he was discussing with Professor Le Conte the origin of the soils of the plains of the upper Columbia basin. "They were not glacial or lacustrine deposits." The only solution which seemed probable, was the decomposition of the basaltic rocks. In my travels, for two years past, these soils have been a constant study, both East and West of the Cascade Mountains. It had long been my idea that the secret of our fine harvests of wheat and other grains and grasses, of vegetables, and also of fruits, is to be found in our peculiar soil, as well as in our favorable climate. The late General James Tilton, who was a careful observer of soils, compared the basalt soils of Oregon and Washington — large sections of which he had traversed as a railroad surveyor — with the volcanic soils of Sicily. That island, he remarked, was the granary of Rome before Egypt was added to her empire, and it is still a rich wheat and grape producing country.

The question arises, whether these rocks are now in a process of decomposition and are adding to the soil any appreciable or valuable increment? And, if so, what are the most favorable conditions for such increase! This leads to the further question, whether cultivation increases this decomposition by supplying more moisture and more active chemical reagents.

SIGNS OF DECOMPOSITION.— The debris, which disintegrates and falls and forms the sloping banks at the foot of all basalt ledges, has marks of decomposition. The mass shows all grades, from large rocks to finest tilth. The rugged pillars and serrated tops of these basalt hills are the harder materials, which resist longest the frosts and storms and oxidization. Under the glass these finer particles appear to be in a continued process of disintegration. Soils turned up to the sun and air change color, become finer and more productive. Earth thrown up from ditches, from railroad cuts and from wells, after a year of exposure, will bear luxuriant vegetation. Sections of hills, exposed by these road-ways, reveal the process of this decay of rocks, in very well-defined lines. The side of the hill on which Honorable G. W. Walling lives, near Oswego, is a good example. The top soil is a rich brown loam, evidently of decomposed basalt, mixed with a darker carbonaceous, or vegetable soil. Below this is a mass of basalt stones with sharp angles and spaces filled with red earth, showing the presence of oxide of iron. Next below appear larger masses of basalt, red with the same oxides, loosened from the body of the ledge, in evident process of decay. Below these the solid blue basalt is quarried for wall stones and street pavements.

On the West Side railroad, in the hills back of Portland, these cuts reveal similar processes of chemical decomposition.

The sticky mud of some of the macadamized streets of Portland comes from these decomposing basalts. They are called decayed or

rotten stones. The streets cut into the hills back of Astoria expose basalts in the last stages of decomposition. They can be dug out with pick and shovel. In winter the mud from this kind of soil is deep, adhesive and almost impassable. The strength of that soil is proved by the dense forests of fir, spruce, hemlock and cedar, which grow two and three hundred feet high and fill the ground with their interlocking roots.

Very often these trees are found resting on the rocks, with very little soil, and growing clear and strong, as if they had a chemical power of extracting nutriment from the rocks to which they cling; as grape roots are known to form a net over a pile of buried bones, and to draw nourishments therefrom for richest juices and largest clusters.

LOCALITY OF BASALT SOILS.—The Waldo hills are examples of decomposed basalts. The soil is colored red with iron oxides. The blue basalt lies below all this covering of red earth, appearing in solid ledges on the hillsides and in the beds of the streams. G. W. Hunt, Esq., a farmer of observing and inquiring habits of mind, informs me that in digging his well at about sixteen feet depth, he came upon loose, decomposing rock, easily dug with pick. After this came harder rock and firm water bed. The coarse soil thrown up was hard, dry and barren the first year. The second year weeds grew rank upon it. After that vegetables of all kinds grew luxuriantly in it.

The soils of all those hills seems to be of the same richness and almost exhaustless power. Its origin in the basalts, and its immense body, covering the rounded hills from five to twenty feet, assure its vast wheat crops for generations yet to come.

The hills of Clackamas County are similar, though more of them show less of the oxides of iron and more of the whiter alkaline properties, as if the result of the decomposed feldspar and augites, and thus they have an apparently larger per cent. of the potash, magnesia, lime and soda of the basalt. The hills back of The Dalles are examples of this latter class of soils. When first turned by the plow they are whitish, ashy and apparently worthless. For many years they were so regarded. James Bird, Esq., of The Dalles, has tested these soils for four or five years, and proved their value and improvement by cultivation. This season he has cut about three hundred tons of grain-hay and threshed fifteen hundred bushels of wheat, and raised about fifteen acres of excellent potatoes, all from about two hundred and seventy-five acres. The season has been dry and not equal to that of 1879. The soil, he remarks, grows darker every year with cultivation. This is, perhaps, due to absorption of more vapor, and the mingling of more carbonaceous elements. Under these hills is a layer called sandstone. It has a grit, but it also has a stinging, alkaline taste, as tested by its loose fragments lying on the surface. It is no stranger, but a kin of

the basalt, over which it rests, having, evidently the same igneous origin. It might be called compressed volcanic ashes, with a large admixture of the silicates.

The soils about Prineville are light, whitish, and in the view of some geologists, composed mainly of volcanic ashes, swept that way by winds. Those plains, eight years ago, were covered with bunch grass, the roots of which, under the sage brush — having escaped the herds — still sprout and grow. This cereal grass and the prolific sage are proof that wheat and other cereals can grow and thrive there with good cultivation. The well-tilled, luxuriant fields of the Ochoco Valley, of similar origin and quality, with the everywhere present basalt, indicate that those light soils can be trusted for the cereals.

The John Day Plains, the rounded hills of Umatilla, Walla Walla, Columbia, Whitman, Spokane, Yakima and Klickitat Counties, reveal the same classes of basalt soil, with prevalent alkaline elements, excessive in some places, as in the lower Walla Walla Valley.

They all improve with cultivation. Turned by the plow a few times, exposed to sun and air, sown and planted, the chemical reagents seem to have renewed energy in the decomposition of the soil, and the preparation of plant food.

NATURAL AGENCIES AT WORK.— The depth of this soil on the Columbia hills, and in the Eastern parts of Spokane and Whitman Counties, and in other large sections of country East and West of the Cascades, suggests that these localities have been most favored for the production of good soils. If so, what are those helps?

THEIR INDICATIONS.— When the softer basalts, or those more highly charged with the alkaline elements of the feldsites, begin to decompose on exposure, they form a covering of soil from which springs more or less vegetation. This covering absorbs moisture and the gases, which increase both chemical reaction and vegetation, and thus deepen the soil. This covering of basalt soil also seems to have become deepest and richest where moisture is most abundant, as well as where floods have collected it.

The signs are, that these soils will increase more rapidly when our hills and plains become farms. Especially will this be true if the enriching materials taken from the soil are returned to them in the form of an animal dressing. The farmer can hasten what nature has been slow in doing.

The basalts are our treasure house, in which the richest stores are locked up. Every year the frost and snow, and rain and dew, the air and the sun combine to unlock a little of those treasures which winds and floods distribute over broad plateaus. The lichens help on the process. All kinds of vegetation no doubt hasten the work.

THE AMOUNT OF THIS INCREMENT.— These rocks, hills and mountains seem to be unchanged from year to year. Unless streams or waterspouts bring down tons at once, we remain unconscious of the silent and mighty forces which wear them away. Suppose seventy-five million acres of rock-ribbed earth crust in Oregon and Washington — now partly or wholly covered with soil, to give off ten apothecary grains per cubic foot per year, and add it to the productive soil, the amount would be two million eight hundred and thirty-three thousand tons increase. This would, perhaps, replace the annual losses of the mineral elements of our soils, if all were cultivated and their products marketed in cereals and lumber.

It is a problem now how to restore the mineral elements to the depleted soils of the Western prairies. Beds of marl will be sought for this purpose. Rocks ground to powder may yet be sown, as tens of thousands of tons of lime and plaster and bone dust are annually used to restore the English and Scotch farms. The value of our basalts as constant and ever-present sources of such supplies will become more and more evident by the tests of time and of continuous cultivation.

THE COD FISHERIES OF ALASKA.

By Rev. G. H. Atkinson.

A National Interest.— The reported scheme to exchange Oregon for certain cod fisheries of Newfoundland, 1842-3, by Honorable Daniel Webster, then Secretary of State, had a basis of National interest.

Those fisheries had been growing in importance for two hundred years. They had become the subjects of diplomacy, of war, of National and international legislation, and of treaties.

They furnished a large part of the food supply of many millions of people in Great Britain and France, British America and the United States.

The prior right of occupancy, by France, was won by England, in the treaty, at the close of the "French War," in which Louisburg and Quebec fell into the hands of British victors. Since that time, the fishermen of France and the United States, and of all other Nations, have been excluded from all fishing banks within three miles of shore, and from all harbors and bays and straits and estuaries held by Great Britain.

Extent of Banks.— They lie mostly outside of Newfoundland and run Northward along the Coast of Labrador, but extend within the Straits of Bellisle and the Gulf of St. Lawrence. They are interlocked with the vast mackerel fisheries of Nova Scotia, Prince

Edward's, and the other numerous islands along that Coast, Southwestward, even past Maine to the sandy shores of Cape Cod.

THEIR ORIGIN. — The ocean bed along the Atlantic Coast of America, was, no doubt, shoaled up by the glacial debris deposited from the ancient ice floes and later icebergs of the North, melted under the Southern sun and warmer ocean current.

The double action of the warm Gulf stream flowing Northeastward off shore, and the cold in shore Southwest current has given that even temperature to the waters above Newfoundland, which is favorable to vigorous and abundant life.

The Gulf stream bears on its wide current of six hundred miles, tropic food for millions of these denizens of the deep. The supply is constant and perennial. The submarine "banks" of rocks, gravel and sand, for thousands of square miles have swarmed for untold ages with countless schools of ever self-destroying fish.

THEIR HABITS. — They feed upon each other, as fishermen say they are cannibals. The story has been told of a tender-hearted young man, who thought it cruel to catch fish, and murder to kill them, and the act of a cannibal to eat them ; but when shown how the cod swallow the mackerel, and even their own young, and how the mackerel eats the minnow, and how the salmon eat the smelt ; and how universally the smaller are the prey of the larger, he gave it up and became willing to take his share. The coprolites, found by the geologist in the marine fossil beds, prove that it has always been so. Life feeds life under the seas as well as on the shores. Animate existence of the lower orders is provided in measureless abundance and of most convenient access for the nourishment of the higher orders.

THE COD FISHING FLEETS.— From the New England Coast, in earliest spring, they set sail out of many small ports for the "banks." Gloucester, Massachusetts, sends four hundred fishing smacks per year to gather this wealth of the fog-covered waters of the Newfoundland and Labrador shores. Salem, Marblehead, Newburyport, Cohasset and Plymouth send their tens or hundreds of schooners to swell the fleet, as do the ports of Maine. Those from New Brunswick, Nova Scotia, and other British ports, having the ownership of free shores and harbors, not only swell the summer concourse, but hold the advantages of position against all outside parties. The French quota of the annual fishing fleets, though large, must carry their catch for cure on the long voyage home across the ocean. The New England fisherman, being nearer home, if successful in his catch, may make one, two or even three voyages home for cure, but the British fisherman, having the free entrance to his own nearest port to cure his catch or escape a storm, has every chance to win the largest annual harvests against all the outsiders.

THE PERILS AND LOSSES OF THE FLEETS AND INJURY TO THE FISHING GROUNDS.— In former years their chief danger was collisions with icebergs in the night or in the dense fogs, caused largely by the presence of icebergs there, or collisions with each other and sudden wrecks of one or both. Those banks are strewn with thousands of crafts, which have sunk with all on board, during three centuries of these annual fishing enterprises. It is a common report in Massachusetts that of the wives of fishermen, more than one-third become widows very soon. Their husbands launch forth for a summer cruise, with hopes shaded, and autumn and

winter bring no tidings. Those who go and return safely make the hardy and well-disciplined seamen who have credit in the mercantile marine of our own and other Nations. Of late the scarcity of fish on the shoaler banks has been ascribed to the presence of so much iron from sunken ships, infecting the waters and repelling fish.

THE FISHERMEN.—They are drilled in the service from childhood. One of the Messrs. Bell, at Upper Astoria, from Prince Edward's Island, informs me that the competition is so sharp on the Eastern cod and mackerel banks that those troops of fishermen are eager to find new fishing grounds. Already the pioneers of such an emigration have come to our Northwest Coast. They only begin the formation of companies, and the building or buying suitable boats to enter at once upon the same enterprises here.

KNOWN EXTENT OF THE COD FISH SOUTH AND SOUTHWEST OF ALASKA.—On the authority of Captain White, of the United States Revenue Service, who was sent by Honorable Secretary Boutwell to receive Alaska, at the time of the purchase in 1867-8, and who was there two years, about seven hundred miles of cod fish banks have been sounded and tested along those shores. No doubt many thousand square miles of fishing grounds extend above and below Kodiak Island, and along the great arch trend of the shore, from Sitka to the end of Ounalaska, and probably to the most Western island of the Aleutian group. The cod are also found in abundance farther West, in Okotsh Sea, South of Kamtchatka.

The same glacial sources have shoaled up those submarine beds of the North Pacific Ocean. The great Japan current, one thousand miles wide, flows North-

eastward by the coast of Asia and Japan, dividing and sending a small, warm current through Behring Sea and Straits into the Arctic Ocean, while its major current meets the long Alaskan Peninsula, and finally deflects Southward past this Continent, diminishing its rate of three or four knots off Japan, to two knots off Alaska and one knot off the Oregon Coast. This mighty, warm river of the sea, flowing over its colder bed, not only warms our shores and softens the temperature of all our seasons, but it comes continually laden with tropical food for the numberless denizens of these Northern seas, and bays, and sounds. It helps to form a grand habitat for the cod in that vast ocean basin, rimmed by Alaska and its islands, as the gulf stream serves the same purpose off the Northeast shore of the Continent.

The thirty-five million of Japanese live mainly upon the fish nourished in the seas adjacent to this mighty tropical river, and enriched by its food supply. The Aleuts, and other Nations of the North, for unknown generations have drawn their chief food supply from its prolific and unfailing fountain. It remains for the millions who will populate our Pacific Coast States to fill the interior tiers of States to the great lakes, to share in the food treasures of this vast marine storehouse.

THE RESULT OF COD FISHING IN THOSE NORTHERN WATERS.— The McCollan Company of San Francisco, before 1868, began the enterprise in the Okotsk Sea, with two or three small vessels. In 1868, they bought larger and better equipped vessels in Massachusetts for the growing business. In 1876, they had a large fleet in Alaskan waters, having found the fish and conditions there more favorable. Now their station at the North is the depot for trans-shipment to the line of carrying

vessels to San Francisco, loading up quickly at the North and unloading as quickly at their Southern station. They dispatch food to the market as regularly in the season as the coal mines send off fuel, and the mills despatch lumber. The late Mr. McCollan, senior partner, began the business prudently, pursued it steadily and carefully, met, withstood and won his way against strong competition, and left it at his death in a thriving condition.

It is due to his energy that Alaska cod has its deserved place and demand in the Pacific markets. His success has opened an easier way for other like enterprises.

CURING GROUNDS. — Doubtless, the sunny shores of San Francisco Bay furnish inviting places for racks and packing houses. The Oregon and Washington shores offer like advantages. Port Townsend and Whidby Island have some special opportunities for the purpose.

It is an important fact, that fish cleaned, salted and packed in bulk in the ship's hold, are half dried at the end of a voyage, the bloody brine having been drained off. These moist, well salted fish are preferred in the Brazil market. Kodiak Island seems to furnish some facilities for the first process of curing.

TRANSPORTATION. — Mr. Bell says that the completion of the Northern Pacific Railroad and other transcontinental lines, opening the markets of the interior, will assure the cod fishing industry of this Coast. Regiments of expert fishermen would gladly come to the Coast on call for the business.

The enterprise here has all the conditions of prospective, natural importance that obtains on the Atlantic Coast, with the added fact that borders our own territory and is within our grasp.

CHAPTER XXI.

Funeral Services of Dr. Atkinson at Portland, as Reported in the *Oregonian* — Memorial Services at Salem, as Reported in the *Statesman* — Tribute of Dr. S. H. Willey, in the *Pacific*, San Francisco — Biographical Notice in the *Congregationalist*, Boston.

LAID PEACEFULLY TO REST.— The funeral of Rev. Dr. George H. Atkinson was held in the First Congregational Church yesterday at eleven o'clock.

People began to come in long before the hour set for the solemn and impressive services, and when the remains arrived every pew was occupied except those in the center facing the pulpit, which had been reserved for the relatives and intimate friends of the deceased.

The church was tastefully decorated with a choice collection of tropical plants in pots that permeated the air with a rich, subtle perfume. Standing against the wall at the right of the pulpit platform, was a large tracina; to the left, a ficcus alastica of the same size. A large marguerite having at least several hundred blossoms, and a stefia came next, and were followed by palms, century plants, calla lilies, and a large variety of tropical foliage plants and ferns, completely encircling the pulpit platform as a wreath.

Shortly after eleven o'clock the remains were brought into church, Rev. T. E. Clapp preceding them, and the family of the deceased, pallbearers and intimate friends following. As they entered with slow and measured tread, the organ pealed forth a soft, low funeral dirge. The relatives and friends took the seats reserved for them in the center row of pews and the pallbearers, consisting of H. W. Corbett, G. Shindler, A. S. Frank, C. L. Day, Henry Failing, James Steel, A. Hinman and J. P. O. Lownsdale, took seats to the extreme left of the pulpit.

The casket was placed just in front of the altar. Upon it were laid a number of beautiful floral pieces and loose cut flowers. A sickle, a pillow, and a cross made of heliotropes, smilax, hyacinths, frecia refractas, camillas and primroses were very beautiful.

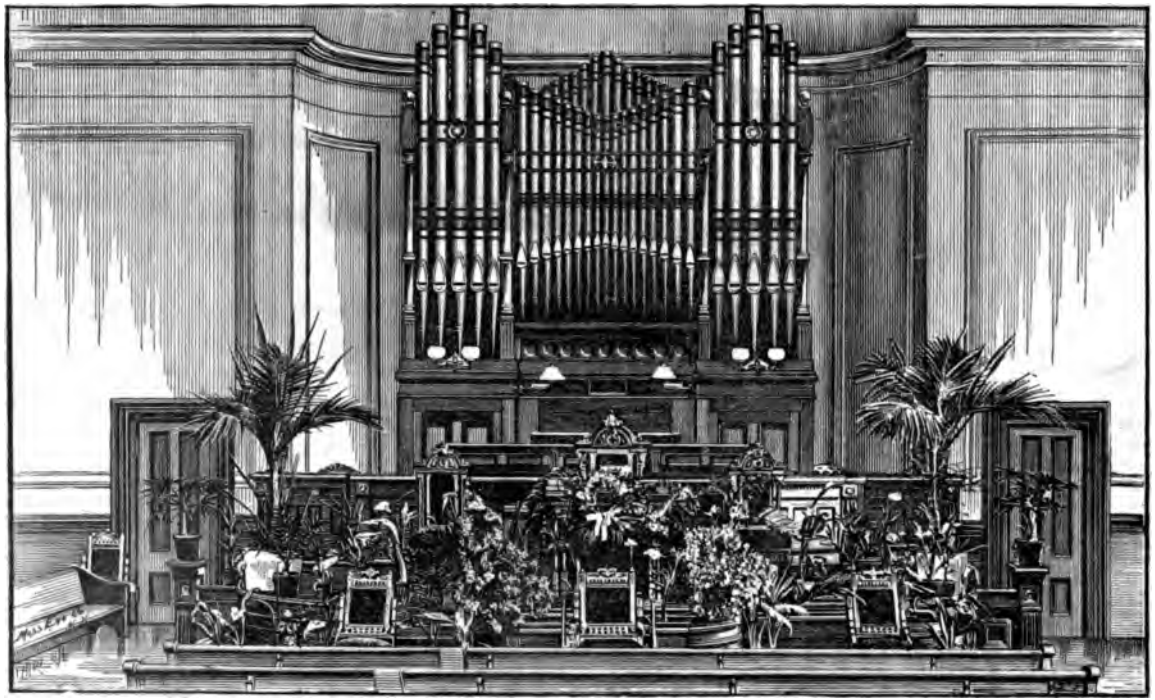
THE FUNERAL SERVICES.— The services were opened by singing the first four stanzas of No. 192 of the Gospel Hymns, after which the Rev. Whittlesy, of the Plymouth Congregational Church offered prayer.

Rev. Staver of Forest Grove, read from the fourth chapter of Hebrews, and the first three verses of the fourteenth chapter of Revelations.

The choir sang another selection, and then Rev. T. E. Clapp, pastor of the church, delivered the funeral discourse.

Both fitness and the preference of personal affection have led us to select a part of the thirteenth verse of the fourteenth chapter of Revelations: "And he heard a voice from Heaven say unto him, write: 'Blessed are the dead that die in the Lord from henceforth;' yea, saith the Spirit, for they rest from their labors." The thoughtful student must always be impressed with the peculiar emphasis of this utterance. You remember, it starts, saying: "He heard a voice;" there is nothing to identify it; it is a good voice, because it comes from Heaven; it is an authoritative voice, or it would not be allowed to speak; but without its identity, it flows along. "Blessed are the dead that die in the Lord henceforth;" and then, as if there might ever be doubt about its identity, and as though the voice would have its identity known in order that through it there might come an immortal emphasis, it says: "Do you know who I am? I am the Spirit; I am God."

So we are bidden in the light of it to feel that God always rejoices when one of His children dies. We weep, but God is always glad. And then, as if He would say to us: "You wonder why I am always glad when one of my children dies. I will tell you. There are a great many good reasons, but the chiefest and choicest of all to me, is that my child in death rests from his labors." Indeed, dear friends, it is very affecting to the students of the Bible to find how much God has always made of rest when He is thinking of us. Examining your concordance, you find that the word occupies a very large space. It is a good thing through the medium of the concordance to compel yourselves to see how much God thinks of some things; and you would be affected when you find that God calls your attention to rest almost in the first chapter of the Bible. You remember how it reads, in the second chapter of Genesis: "And on the sixth day God finished His work, and He rested on the seventh day, and God blest the seventh day and hallowed it, because in it He rested from His work." Why did He tell us that? We know that He did not need any rest, because He "fainteth not, neither is He weary." Why, then, did He tell us, as one of the earliest of things, that He rested, and hallowed the day because He rested? What else could it be, my friends, but the glancing down through the long centuries, and heart in such sympathy with all the weariness and toil and anxieties that would load down His children, and load them down all the more because they were His faithful children — because the hardest worked men in the universe are the men who live closest to God, and try most to do God's work — as if, I say, glancing down the centuries and remembering these things He hastens, before men begin to sweat and toil and bear burdens, to give them this word rest, that it might have a place in their vocabulary, that they might become acquainted with



DECORATIONS OF THE INTERIOR OF THE CHURCH AT DR. ATKINSON'S FUNERAL.

rest before ever they began to work. And then, too, how tender and sacred does it make us feel when we see the manner in which He put the word into our vocabulary. Instead of giving us a precept, saying: "You shall have rest," He simply acted it; He pictured this great object lesson; for the highest way God has for teaching us is to give us an example. He does it; and so He rested. And then it always seems to me as if He would say to Himself: "Now, even if I tell my children to rest, they will think that I will look down upon them saying it is childish, it is foolish for them to be pretending to be tired and weary," and so He throws all around that act of His — this act of resting — the immortal halo of His own example, thus forever sanctifying the day, because He rested on it; as though He would make men feel that there was nothing so sacred, when one has done a good day's work, as rest. Even then He does not pause, but goes on to divide our lives into fragments of seven; six days to work, and the seventh on which to rest. And you remember, He said nothing about hallowing the six days, but He does hallow the seventh — to rest. And so He leads us on, teaching us as He does, while the years and centuries roll, and gradually it dawns upon our minds that this division of our lives into work-days and rest-days is not an end, but only a means to an end, the symbol of a still greater reality. In the letter to the Hebrews that my brother read this morning, moved by the Holy Spirit, the writer says: "There remaineth a rest." You have not had it yet; you have had foretastes of it, but it is yet to come; and into all the unborn centuries the eye of Christian hope glances forward and says: "Where is it? It is yet to come." And then it bursts in full morning splendor upon us, as our brother, lured by that strange voice, lifts up his eyes and gazes upon the open heavens and hears these words of the text: "Blessed are the dead that die in the Lord henceforth; yea, saith the Spirit, for they rest from their labors." So God has taught us to look upon these earthly lives of ours as the six days, and upon the life that lies for His people upon the other side of the grave, as the Sabbath — the rest. Hence it seems as if He had said to us: "There are a great many charms, my children, on the other side, and I know them every one by name; but of all the charms, there is none so dear to the heart, and so dear to the heart of your Father in Heaven, as this charm and blessing of rest." Such seems to me to be the meaning of the text; and now we are called upon to-day to take this truth and wrap it around this casket, to apply it to the life of our dear brother. Nay, it seemed to me as if it were this way; God bids us listen, and hear the still small voice saying: "Blessed is he, dead in the Lord, for he rests from his labors." From his labors. There is no good in resting except as a cessation from labor. The loafer has no rest; the man who toils for

six long days knows the rest of the Sabbath day; but the idler, to him it is irksome. So God would have us remember that it is true, as I said in the beginning, that the truer our life is, the more toilsome, burdensome, anxious and oppressed it is, if we are trying after higher and holier things — things that test us, that try all and the best qualities of the soul. He who lives nearest to God, is, in this world, the most laborious man. There is something of this to be thought of in connection with our brother.

He rests from his labors, for they were labors to rest from; and the words seem to be very eloquent as I apply them to him.

Of his labors, this is no place nor time for me to attempt an outline of them; but I wonder whether any of you will think me invidious if I say that his labors, taking them all in all, stand as the best record thus far of any in the history of your state and his. In unwearied devotion, in indomitable industry, in varied learning, in patient self-sacrifice, in high motive, in pure philanthropy, in loyalty to God, in eminent usefulness, for forty unbroken years, all in all, can his activity be matched thus far in our history? And, measured by the highest standards, does he not lie before us as, thus far, the most eminent citizen of Oregon? I say again, I do not know whether you will question it, for I am not familiar with all the noble lives, and I ask you to remember that I said take it all in all; and I leave the challenge as I have thrown it out. For no single year did he turn aside at the call of wealth or ambition; doing a great work, he never came down from it, but went right on in Christ's name, and after Christ's perfect wisdom and method, serving his generation according to the will of God, and now, like David, he has fallen asleep. Turned hitherward to our Pacific Coast, not by choice, but by Providence, as it hath been with so many eminent men of God; they do not find the fields they choose, but they find the fields selected by a higher wisdom; but, having found them, he, like those men, stayed where God put him; and so it came to pass that right here upon this North Pacific Coast, our brother poured out the sunshine and the rain of his forty years of service. Oregon alone has measured it, and I need not tell you that, though God shut him up to the Coast, he never begrudged it. His duty soon grew to be a labor of love to him, because he loved Oregon. Nay, he did more than love it; I doubt if in all the State there hath lived a pioneer who believed in Oregon as he did. How his heart swelled and his face glowed as he would talk to us about her future; and few men had the intelligence to talk about her and her future as he had. There was nothing about her mineral resources, her capacities in the way of commerce or manufactories or agriculture — in short, nothing about it that he did not seem to have known and to have learned by heart, like a story or poem

that one loves. He loved everything that promised advancement; he loved to think of these rivers full of shipping; our valleys full of grain, our mountains full of ores, and our banks lined with factories; the valleys full of people, numbered by the million, but people following commerce, manufacturing, agriculture, everything, and fulfilling them to the glory of God. This was the great dream of his heart, that spurred him on to the end of his life. His motto was always, "Oregon for Christ, and for Christ through all the channels of public and private activity;" and who but the recording angels and God will ever know how many anxieties, tears, prayers, thanksgivings, entered into this solid forty years of labor. There is a difference between work and labor. Work stands for the energies concentrated on the work; but labor stands for the pain it costs to hold those energies in their place and to keep them busy; the pain of mind, and heart, and body, of faith and courage; and I say it cost him much to keep those energies steadily and persistently turned on this one spot for nearly half a century. It cost him pain, bravely endured, shared by a loyal and loving wife and children; it cost him the inevitable anxieties born of long and slowly maturing plans; it cost him grief and everything of bereavement when God again and again took home the children of his heart. But, in the midst of them all, he stood at his post without faltering, without flinching, and not knowing until a few last torturing hours how near his fight was fought, his race was run and his faith was kept, and how nearly in the celestial sunshine he stood, with the jewels of his crown within the touch of his tired hand.

The last official act of his life was an anxious one; it was an attempt to make a rough place plain in the way of the Lord, and in the doing of it he laid down his life. In what is now so pathetic and precious to me, our last personal interview, only a few days go, he showed me plainly, without giving you the topic that we were discussing, how this cry for rest that God anticipated was becoming more and more intense and imperative to him, and it began to look so sweet to him to find some places and times in his work that were welcoming him to begin; and now it has come differently from what we expected. He rests from his labors; he is at rest.

TO THE CITY OF THE DEAD.—At the conclusion of the discourse Dr. J. F. Ellis, of the Forest Grove University, offered prayer, and singing by the choir, "Rock of Ages, Cleft for Me," closed the ceremonies.

The lid of the coffin was then removed, and the congregation were given an opportunity to look for the last time upon the face and form of their deceased brother.

The funeral procession took up the slow line of march toward Riverview cemetery, where the remains were placed in their last resting spot. A large number of friends of the deceased accompanied the remains in hacks and carriages to the cemetery.

DR. G. H. ATKINSON — MEMORIAL SERVICES AT THE CONGREGATIONAL CHURCH.— As announced in the *Statesman*, memorial services to Dr. G. H. Atkinson, who died in Portland on February 25th, were held at the Congregational Church in Salem, on Sunday evening last. The opening tribute of respect to the pioneer preacher, teacher, missionary, and founder of schools and churches was by his former companion and life-long friend, Rev. O. Dickinson, of Salem. He was followed by Rev. J. F. Ellis, of Pacific University, at Forest Grove, and Mrs. S. C. Hatch, of Salem, then added her testimony as to the worth of the good man gone before.

The writer is able to print the remarks of Mrs. Hatch and of Dr. Ellis almost as delivered, but he has not room for the whole of Mr. Dickinson's speech, so is compelled to give only a report of it, as follows:

Rev. Mr. Dickinson said that the principle that guided Dr. Atkinson through his life was given by our Savior in the ninth chapter of Luke, where it says no man having put his hand to the plow and looking back is fit for the kingdom of God. You remember the circumstances under which he said this. A man near by says to him: "I will follow thee whithersoever thou goest, but suffer me first to go and bid them farewell at my home and in my house." Jesus then repeated what I have said, that no man having put his hand to the plow and looked back is fit for the kingdom of God.

The idea evidently is that man must have a purpose, and that purpose must be to honor God and bless his fellow man, and that purpose must be one that he will not turn from to the right hand or to the left. Steady before him all the time, when the sun shines and when the clouds come; when there are beauties and joys around him and in his heart, and when great sorrows load him down; still he must be steady to his purpose, to advance the kingdom of God and glorify Him and bless his fellow man. It seems to me that was the principle that governed our brother in his life. He could not have gone through what he went through had he not had a fixed purpose and never deserted his post, under any circumstances.

I first became acquainted with him in 1852, after he had been in Oregon four years. Early in the year 1852 he went back East to help in the college that had just been organized and started at Forest Grove. He went back to see Dr. Tarbox, Walker and others who were interested in college work, where he gathered the students together, where he stated the needs of the country, and wanted to know who of

the number would be willing to go to Oregon. He found my own heart ready to respond. I happened to be boarding at the same place where he boarded when he was at the seminary, some three or four years before. He took tea at Mrs. Faulkner's, where I met him. I found him so genial, so hospitable, so kindly and so communicative, and yet no evidence of putting things in a better light than they were, and I came to love him at once. I felt that I could take him by the hand and feel that he was a brother; that I could trust him. He sat right opposite me at the table, and when his genial face beamed upon mine, we both felt, so he afterwards expressed himself, that there began, at that place, a friendship that never failed. Here I am, however, living, while he is gone. If I were to recount his work, it would take more than an evening. After he came to Oregon, in 1848, one of his first movements was to establish the college at Forest Grove. Rev. Mr. Clarke, one of the old missionaries, united with him in the effort, and offered to give him land as an endowment for the college from his own farm. And, after many conversations and meetings, and visiting Messrs. Smith, Walker, and other old friends at Forest Grove, and they pledging the amounts necessary to put up the first building, Judge J. Q. Thornton drew up the papers for the organization of the work, and they went on and prepared a curriculum for the students, and then they gathered together their forces and put the matter in a lawful shape, and brought it before the Legislature, and the matter was organized, and this was his first work. His next great work was to organize a Ladies' Seminary at Oregon City. Mr. Dickinson reviewed his later work as a minister and an organizer of churches, and paid glowing tributes of respect to the good man gone before.

REV. DR. ELLIS' ADDRESS.— My friends, it is a privilege to have known such a man as Dr. Atkinson, and I deem it an honor to speak of such a man. No one is extravagant enough to say that he or any other man is perfect in all words and in all action, and so what we say must be construed as in no way undertaking to hold up his life as without possible amendment. I say that, because we sometimes become extravagant about those whom we eulogize; and yet, when we speak of a man's excellences and labors, we speak of those things which are recognized as of value to the world. Now, I may say in three words, my estimate of this man and his work. I never knew a man who was more diligent than this man. His labors were faithful for the truth. Another word is faith; he had faith in God, and faith in his fellows, faith in the resources of the country and in the providence of God. Somehow, he seemed to be of that stamp and type of a man that was ordered for success, and he lived in that faith, and he wrought in that faith. The other word I have already referred to, and that is perseverance. He was a man who knew absolutely no such thing as to give

up and turn back. Here was a man in Oregon, with all its disadvantages, with all its discouragement for the kind of work he had in hand, with even friends that he had gathered falling away, getting worn, sickened and discouraged with all these things, here was this man who knew no such thing as to turn back or give up. Then the three words were faith, perseverance and work, and now, then, just a single word more. The fathers who framed our Constitution put in these words: "To secure the blessings of liberty to ourselves and to our posterity." These grand old fathers were not so much fighting for themselves the battles of liberty, as for their children and the coming generations — for you and for me and for those we love to look upon. That was the grand inspiration God gave them. That same thing was in this man's thoughts; not that he was laboring for himself alone, nor for his own time. He was a time server in that sense that he was planting churches, planting institutions, shaping principles, using forces continually that were building up the material growth and prosperity everywhere through Oregon for its coming generations. This was the man's character. These works were the man's capital. And for one, I am glad to have known such a man. I am glad to have had a little time to work with such a man. I wish more might have known him.

REMARKS OF MRS. HATCH.— I, too, in common with a great many others, account it as one of the blessed privileges of my life that I was thrown into intimate companionship with Dr. Atkinson and family. I lived a neighbor to them and had an acquaintance with them; not merely a calling acquaintance, as when you go to pay a visit, they give you a good seat in the parlor and you hear little reports of family matters, and all that sort of thing. She washed and dressed my children, and I washed and dressed hers. We had no nurses in those days. I knew Dr. Atkinson in his home, and that means a good deal. Home is the place where a man shows off his little inequalities and unkindness and hatefulness to his wife, and makes the women bring out their pettishness and unkindness to their husbands. There was nothing of that with Dr. Atkinson. Friendly and polite he was always. Year after year I was at and in the house. He was always gentlemanly, always kindly, always respectful, always tender to his children; and his wife, laid up with a felon, often in ill-health, he was always the same helpful, thoughtful, tender and kindly man. In his ministry I did not meet him as two ministers meet; I sat in the pews, and looked and listened, and thought and compared, as people always will. I remember of our first fall, after he came to this country. He was a young man of twenty-eight, certainly not over thirty years of age. There were not so many ministers as there are now. Some of our people remember Mr. Walker, who came down from the Indian country, who was so painfully diffident that he could not raise his

eyes from the paper. Mr. Atkinson persuaded him to preach, saying that he was and excellent man, but he replied that he had only been used to talking to Indians. Mr. Atkinson, himself, was a very pleasant talker, had nice language, and some one asked him why he had Mr. Walker in the pulpit. Said he, Brother Walker is one of our ministers, and will get over that, and I want to help him. His conduct was the same towards ministers, always, no matter whether they were his equals or not; very few were equal to him. I have studied him a great deal, wondering where the secret of his strength lay. "What is it that gives him that kind of power, that quiet assurance that guides others, that he is never daunted, never discouraged; no matter what kind of work he takes up, he presses it toward a successful conclusion. Where is the secret of his strength?" As I listened to him daily, I remember hearing him tell of one of his old teachers speaking of Christ led before Pilate. He would give Pilate's words: "Knoweth thou not that I have power to crucify thee, and power to save thy life?" and Christ's answer: "Thou couldst have no power at all except it were given thee from above." Mr. Atkinson reproduced the tone, the very spirit and thought. He had faith in God, and men were utterly unable to reach the strongholds of his life. He had such faith, such trust and confidence in good work, and he saw the work needed to be done. He gave his heart, his mind, his earnest, careful attention, with all his strength and ability. He was doing this for the Master and for Oregon, for he confined himself largely to Oregon. At first he was intended for a foreign missionary, but finally he came to Oregon, long before a rumor of gold in California had been heard of, and when he came here in the summer of '48, the gold was unknown. That tall news came from the gold mines. News did not come then as it does now. We paid from ten to twenty-five cents for a letter, and it might be sent by way of the Sandwich Islands, or by the Hudson Bay Company, or it might go to England and come to California, and be handed to some friend who knew you were up here, and he would bring it and you could pay him. Dr. Atkinson came here and located, and thus he took up Oregon; he said this was going to be a great country, and made plans for usefulness, and he never lost faith in Oregon. When he went back East to ask for money for the missions, he said he did not ask for charity. I was talking to him one time, and he said he told those people and the capitalists in the East: "We are making a market for you out there. Every family that is Christianized and civilized opens up a market for all you produce. We only ask you to divide the profits of your manufactures. We have made the market and bought the goods, now divide the profits, and we will increase the market. Every dollar you

put into Home Missions enlarges the market for your products. It is not charity, if you look at it far enough and wide enough. It's only enlarging the market for those goods that are produced."

When he first came to this country he read all his sermons. We used talk the sermons over Monday morning, or Tuesday, or Wednesday; we talked over the sermons that had been preached, and the difference between written sermons and the sermons that the man talked off. He would say, earnestly: "I have one member in my congregation who does not like sermons talked off. So I never like to preach extemporaneously." His wife thought it was safer when he had it written down on paper. But gradually he took up the fashion of expository preaching. These new men from the East call them Bible readings, but they were just such sermons as he gave. He had a way of making them exceedingly interesting, and could open up the Bible text and go on from one to another of the aspects of Bible teaching with wonderful beauty and wonderful excellence, and he never made the Bible seem like a book that was written ages and ages ago, or that had a foreign air. It was simply an exposition of the principles in operation now, and the world's work was just as much under the supervision of God now as it used to be. He had a wonderful faculty of utilizing all the political evidences of the whole country, and the new discoveries in geography, and geology, and the natural sciences; they were all, somehow, seized at once, and used as evidences, and proofs, and corroborations of all that is laid down in the Bible, and, somehow, through hearing him, and falling into his methods of thought, I have been led to love the Bible. When he first came here all those first chapters of Genesis were believed to be exactly literal, and I remember the tremor of apprehension that went all over the older Christians that possibly the earth had been built longer than these chapters said. Mr. Atkinson was not disturbed at all, but said whatever is true will be true, and his confidence in God as the ruler of this world, and his willingness to accept whatever was true, was characteristic of his nature.

He was not a man to be carried off his feet because anything was taught different from what it had been in his youth, but whatever came, he could stand by and wait for the evidence, and, if accepted, would stand by it with readiness and utilize it somehow in his sermons. Speaking one time to a young lady at Oregon City of the difficulties and necessities for prayer, he said: "We must learn to pray. I have prayed these streets of Oregon City full of prayers." Somehow, I believe that he did, for the streets of Oregon City are closed in by bluffs, so that it seems that they might be piled full of prayers, as they could not in a level country like this. It is true. I have not a doubt of it, either. In one of the last talks he had at our

house, he said: "I have been studying Ephesians. It is a wonderful book. I lie awake mornings thinking about it, and new thoughts come into my mind, and give me such a wonderful freshness of thought." Speaking about his ability to constantly carry on work, as he and I were talking over the matter a good many years ago, as we were on a visit to Oregon City, and the effect of working on life, he said to me: "About every seven years I have an off year, and I have an idea that men work too steady, and hard, and long." Those of you who heard the sermon at Mr. Hurgren's funeral will remember how he emphasized that. He had such a desire that men in Oregon should not shorten their lives by such steady application. I said I don't think anybody would ever know that you rest any, and he replied: "Oh, yes, I do; I change my work, and excuse myself a little from a great many things that I would do otherwise. I think I can do more work by having a little rest about as often as that." He died at the age of seventy years. I fancy that these last few years he was taxed even more heavily than he ever was before. Elderly people take on more work; they become more used to it and have more facilities for doing, and would rather do it than let anybody else do it, and so death came to him, and yet, what a beautiful thing death is. How well it is that men should come to the end of their labors. Fancy a world where men live on, and on, and on, under any such conditions as we have in this world, and it is a beauty of this life that God takes men home, and it is fitting and well that Oregon should honor a man who has served God as faithful as Mr. Atkinson has.

A BRIGHT EXAMPLE OF HEROIC CHRISTIAN SERVICE —BY REV. DR. S. H. WILLEY.

SAN FRANCISCO, CAL., March 6, 1889.

Some days have now gone by since I read the announcement of the death of Rev. George H. Atkinson, D. D., of Oregon. At first I could hardly believe it; I could not realize it, and I cannot realize it now. He was so full of life when he was here last summer; so full of courage, and abounding in plans of work. He sometimes spoke of himself as anticipating, at least, ten more years of service.

So many years I have known him as identified with Oregon! He was, indeed, identified with it. And Oregon will not be the same with him gone! He and I were students together in Dartmouth College, where he graduated in 1843. He was two years my senior. In college, he was recognized as a man of purpose. While he was genial and overflowing with good nature, he was inflexibly loyal to that purpose. The same distinguishing elements of character were manifest

there that have made him the man he has been in his life-work. Graduating at Andover Theological Seminary in 1846, he accepted an appointment by the American Board as a Foreign Missionary. But the Home Missionary Board persuaded him to come to Oregon, a mission about as foreign and isolated as could have been found in the world at that time. He and Mrs. Atkinson were eight months on the way around Cape Horn, stopping a short time at the Sandwich Islands, making in all a distance of eighteen thousand miles. Such a station must have seemed sufficiently "foreign," one would think. That, however, was a small matter, for he at once found that the public mind about him was in a heat of excitement. For on the very day following his landing, the missionaries to the Indians, who were obliged to escape from their stations in Eastern Oregon on account of the dangers that were consequent upon the massacre of Dr. Whitman, came down the Columbia, and sought refuge in the Willamette Valley. No very pleasant feelings existed between parties that sympathized with the Hudson Bay Company's people and the immigrant Americans then. The American flag was up, to be sure, but there was, as yet, no Territorial organization or power to enforce law. At the same time, the discovery of gold in California, which took place in January of that year, 1848, just five months before, created another great excitement, and one that drew away almost all the men to the mines. Prices went up; expense of living was fabulously increased. It was almost impossible to get any work done, even to build a roof for shelter over one's head. Such was the situation then present. And it is easy to see that the prospect for the future, to the young missionary and his wife, must have been very trying and uncertain.

It was impossible to foresee what would come of the gold excitement, how long it would last, and what would be the result on society in respect to settlement, homes, and the building of such institutions as Christian missionaries have an interest in.

A very discouraging introduction to their work this must have been for those two young people, just from the orderly, peaceful society of New England. But we now look back and see, with thankfulness, that they were equal to it. I heard of them, when I arrived in Monterey, some eight months after they reached Oregon. People from there were passing through Monterey occasionally, for one purpose or another, and they told me of my former college friend, and of the confidence he had gained, and the untiring, unselfish work he was doing. It contrasted greatly, they told me, with the sentiment concerning some ministers in that country at that time, as indicated by the chance remark of a young man, who said: "I don't think any the worse of a man for being a professor of religion, or even a preacher, but some do!"

Early in 1852, I think it was, he came to San Francisco on his way East, to solicit funds for educational purposes, and was my guest for a few days. We had not met before since leaving college, and now we were together on this far-off Coast, in pursuance of one and the same purpose. It renewed our acquaintance most pleasantly, and put us in correspondence and co-operation from that time onward. In due time he returned and resumed his work in Oregon. He had the unreserved confidence of the people. He led them in laying foundations for the young of both sexes, and at the earliest possible day, as soon as there was a Territorial Government, in establishing common schools according to law. At the same time, he was foremost in efforts to stop the liquor trade and the use of liquor.

In the trying anti-slavery days, when it was at the risk of life often that one was outspoken against slavery, his voice was clear on the side of freedom, cost what it might. But his main work was all the time in his church, and in the several neighborhoods where he preached. Here he laid out his main strength, and here he experienced his hardest trials. For twelve or fifteen years he breasted these difficulties almost alone. The population was so shifting, that what he sought laboriously to build up in years, would fall down almost in a day.

Means of self-support in his congregation were small and uncertain. The home supply from the East was not over abundant, especially in the years of the great emigration to California, while Oregon was partly lost sight of. And yet, with the pluck that never lets go, he stuck to his place.

It ought to be mentioned, too, that it was a time then of strong, and almost bitter, denominational rivalry. The immigration to Oregon was largely from the frontier regions of the old West and Southwest.

Such a thing as a Congregational Church was unknown to a great many, and but slightly known to any but a few from New England. Therefore, he had to gain his adherents, for the most part, by his personal influence. In this he succeeded as few could have done. He won their confidence, and he never lost it. There were no feuds or quarrels in his church. He preached to save. He was a thorough and perpetual student of the Bible. Alone, as he was, the Testament he studied most was his Greek Testament, especially "Robinson's Greek Harmony." He was well up in the literature of his profession, and not behind in current knowledge of science and politics. He could discuss intelligently all affairs relating to missions in Oregon before the Executive Boards East, and not less intelligently the agricultural, commercial and other resources of Oregon before the Board of Trade in Wall Street. His industry and scrupulous economy of time, together with his enterprising and scholarly habits, gave breadth, as well as

thoroughness, to his mind. He first suggested the holding of the Pacific Coast Conference of Congregational Churches once in three or four years, and some of us remember how cordially he entered into the spirit of its initial meeting in Portland last June. With what pleasure I have allowed myself to hope that I might be present to nominate him President of the Conference to be held in San Francisco in 1890. Alas! he will not be there.

As to his recent years of service, as Superintendent of Home Missions in Oregon and Washington, I have not left myself room to say one word. It was in the midst of this work that his time came, and he was translated.

The study of the career of Dr. Atkinson on this Coast is itself an inspiration. It is a lesson of heroic courage. It is a lesson of fixedness of purpose to overcome great difficulties. It is a lesson of willingness to work on year after year, while seeing but comparatively small results. It is a lesson of contentment in a remote, lonely, and, for a time, obscure field, and nobody ever heard him complaining that, after five or ten years of hard service at the front, he was not called to a more prominent place. He worked on till he made the place itself prominent. He knew how to fight his way and maintain his position on small means and yet be generous, and later on, he has showed in the use of larger means the same proportionate generosity. Yet he never published, or allowed to be published, what he gave. His erect person, well rounded form, manly bearing, facile speech, searching eye, receptive disposition, kindly interests, tender feeling, modest mein, and all the sweeter and better characteristics of a Christian gentleman did not fail to make their impression upon all who came in contact with him. His nature had depth and his mind breadth.

He became so well-known as a prominent and able advocate of popular education that he was chosen as, in some sense, Oregon's representative of that cause in an address before the National Educational Association, held in San Francisco last summer. His subject was, "The Culture Most Valuable to Prepare Law-Abiding and Law-Respecting Citizens." The address is published in full in the "Journal of Proceedings," and is worthy of the man, of his State, and of the occasion.

Finally, in estimating the results of his life-work, one cannot help being impressed with the superior richness of its fruitage, compared with what it would have been if he had been merely a pastor of a church, however large, in an old and settled part of the country. In his Oregon life he has opened the way for the growth of a whole family of churches, and they, and the institutions of learning he has done so much to found, will be his enduring monument.

BIOGRAPHICAL. — A long, eventful and useful life was suddenly brought to its close, the 25th of February, in the death of Mr. Atkinson, at his home in Portland, Oregon. Not only have the churches on the Pacific Coast, for whose interests he labored more than forty years, met with an irreparable loss, but the entire denomination is bereft of one of its ablest leaders. He was born in Newburyport, the 10th of May, 1819, of most excellent parentage, and belonged to a family of eight sons and one daughter. Only two of the large circle are still living, and several of the brothers became eminent, one as a physician in Lawrence, Massachusetts, and another as the giver of large public gifts to the City of Moline, Illinois, where he resided. At the early age of eleven years, Mr. Atkinson united with the church in Newbury, Vermont, whither his father had removed, and his written statement of his religious experience, though expressed in childish language, foreshadowed his greatness as a Christian worker. He graduated from Dartmouth College in 1843, in the class with the late Dr. William H. Lord, of Montpelier, Vermont, and Rev. Dr. D. L. Furber, of Newton. Three years later he graduated from Andover Seminary, and while there he applied as a missionary to the Zulus under the American Board, but subsequently withdrew from his appointment, to labor under the American Home Missionary Society, in Oregon, which, at that time, seemed nearly as remote as Africa.

He was ordained at Newbury, Vermont, the 24th of February, 1847, and sailed from Boston in October of that year, *via* Cape Horn and the Sandwich Islands, and became acting pastor of the Oregon City Church. It was here that his great life-work began, and it would require volumes to tell of his ceaseless devotion, quenchless energy and endless self-sacrifice. He lived to see one church grow into ninety-three, with a membership of 2,719. The year of his arrival was a momentous one. Within twelve months gold was discovered in California, opening a new era of immigration for the whole Pacific Coast. Oregon took her place among the free States of the Union. Into the struggling forces of these and various other shifting events, the young pastor and his wife (Miss Nancy Bates, of Springfield, Vermont), threw themselves with a consecration and zeal rarely equaled, and perhaps never excelled. He saw the possibilities of the great Northwest, and wrote vigorous articles calling attention to them. He was alert on all educational matters, and within two months of his arrival had taken steps to "establish an academy with collegiate privileges." This afterwards developed into the Pacific University, which is one of the noblest and most enduring monuments of this many sided man.

After serving the church in Oregon City for fifteen years, he was called to Portland, where he was settled pastor for many years. In

1872 he became General Home Missionary Superintendent for both Oregon and Washington Territories, a position which he held until his death. His work involved long and tedious journeys, and his seasons of rest were always a change of labor, rather than retirement from it. He made several visits East, and many will recall his remarkable and thrilling addresses at the meeting of the American Board at Norwich, Connecticut, in 1868. He was a preacher of unusual power, and a man of strong, but most winning personality. He died with the harness on, full of honors, and bearing home many sheaves for his Master.

His widow, whom he delighted to call "the crown of his life," survives him, also two of their six children. One son, who died a few years ago, was a prominent physician and surgeon in Brooklyn, New York.—*Congregationalist, March 21st.*

CHAPTER XXII.

TRIBUTE TO THE MEMORY OF DR. ATKINSON.

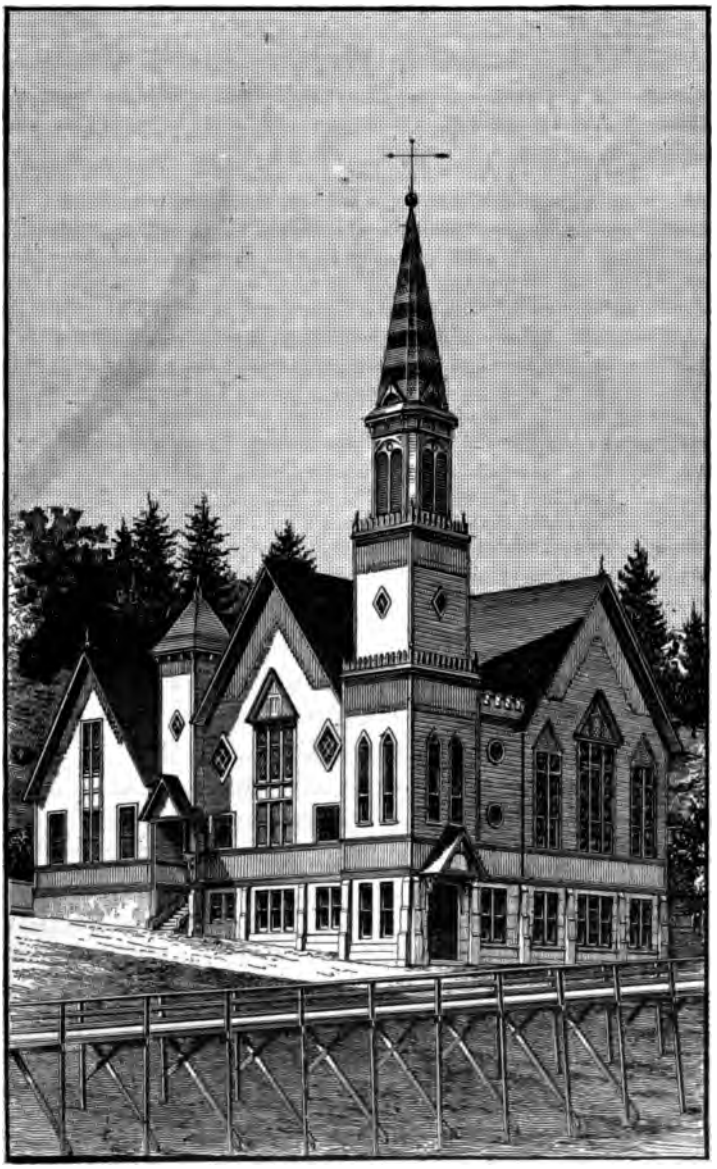
Editorial Notice by H. W. Scott, Editor of *Oregonian*— Resolutions of American Home Missionary Society, New York — Rosolutions of Oregon and Washington Associations — Resolutions of the Board of Trustees of Tualatin Academy and Pacific University — Resolutions of First Congregational Church, Portland — Resolutions of the Annual School Meeting of District No. 1, 1889 — Resolutions of the Board of Trade, of Portland — Letters of Sympathy from Rev. Dr. S. H. Willey, Rev. Dr. J. A. Benton, Rev. J. A. Cruzan, Rev. Dr. D. T. Fiske, Rev. S. L. Bates, and Mr. and Mrs. Thomas Pope — The Funeral Hymn, "Rest for the Toiling Hand."

TRIBUTES — A TRIBUTE TO HIS MEMORY.— In all the industries of life Dr. Atkinson saw forces that contributed to the growth of the Kingdom of God. He recognized it as a demand of this, our mortal life, that human energy should exert itself in every direction to promote the growth of mind and soul, and part of his large idea was to refine, to spiritualize and to exalt the multiplying activities and efforts called forth in the endless differentiation of modern life. Hence, he looked upon extension of all branches of human industry, upon all efforts to multiply the resources of labor and of production, with the eye of one who takes note of the needs of man as a being for both worlds. He worked for material objects in order that he and others might turn them to spiritual account in the growth and

development of man. All things with him were means to ends; and though he was one of the most spiritually-minded of men, he never forgot that he lived in a world of affairs.

Therefore, throughout all his ceaseless work for education, for morals, for religion, for the Kingdom of God in the soul, the many-sided man was among the most earnest and active to press (of those who press) the advantages of developing the natural resources of the Northwest; of planting industries; of establishing commerce; of extending and improving agriculture; of turning to account the great natural wealth of the country in timber, minerals, soil and water power. He never wearied of showing, through private talks, public addresses and articles contributed to the press, what could be done here in these innumerable lines of industry and effort, and how to do it. He was not satisfied to keep pace with the natural development of the country. His mind outran it, and upon its great future he held forth with the voice of a prophet. Nor was this the case merely during these later years, since the growth began that is seen by every one. It was the habit of his life. He saw the possibilities of the Northwest from the day his residence began in it, forty years ago, and he spoke and wrote of its coming greatness during all these years of the country's isolation and remoteness, when such voices were few. He was a student of the operations of nature, as well as of the affairs of men. He was among the first to note the peculiarity of our climate and other physical conditions, and to draw right conclusions therefrom. Long before the great region contained within the basin of the upper Columbia began to be settled, and while it was still regarded mainly as a desert, he pointed out through articles widely published, how the conditions of climate and soil would surely be changed by tree-planting, by the plow, and by the harvests that would gradually increase as the country filled with an industrial population. (He showed how the natural conditions of the country would be modified by human agency, as the industry of man came in as a reinforcement to the operations of nature.) The elaborate articles published by him on this subject many years ago, read now in their fulfillment, would be a record of prescience and forecast every way remarkable, and certainly without a parallel here.

All this work, as all the work of his life, was done without ostentation, without any kind of study to produce startling effects. The effort he put forth was never for display. He was a plain, simple and practical man, who harbored no visionary ideas, from whom no indiscreet utterances escaped, whose speech and action harmonized always with a quiet, yet firm demeanor. He feared God and he regarded man.— *H. W. Scott, Esq., Editor of the Oregonian.*



CONGREGATIONAL CHURCH AT OREGON CITY—SECOND BUILT.
MEMORIAL OF DR ATKINSON.

RESOLUTIONS — AMERICAN HOME MISSIONARY SOCIETY, NEW YORK.— At a meeting of the Executive Committee of the American Home Missionary Society, held April 3, 1889, the following minute and resolution were unanimously adopted:

It having pleased God to remove, by death, Rev. George H. Atkinson, D. D., superintendent of the work of this Society in Oregon, the Executive Committee desire to express in their records the sorrow with which they have received the tidings of his departure, and their high appreciation of the arduous and manifold service which he has rendered to the cause of Home Missions during a period of forty years.

He entered the service of this Society at a critical juncture in its history. In 1846, before the completion of his theological studies at Andover, he applied to the American Board for an appointment to labor among the Zulus, in South Africa. But in the same year the territory now comprised in the States of Oregon and Washington, and the Territory of Idaho, was ceded by Great Britain to the United States. Thus this vast region, destined to become the home of millions of our countrymen, was converted in a day from a foreign into a home missionary field, demanding immediate occupancy by the American Home Missionary Society. An appeal was promptly made by the Executive Committee for laborers, to enter this great and effectual door. Mr. Atkinson was the first to respond. He withdrew his application for an appointment to labor in South Africa, and proposed* to this Society to be its pioneer in the work of laying the foundations of Christian institutions in the new-born empire of the Pacific. In October, 1847, he embarked for Oregon Territory, and at the end of eight months and a voyage of fourteen thousand miles, by way of Sandwich Islands, he reached the field where his life-work was to be performed, and where he has now been laid in an honored grave.

His life thenceforward was one of unreserved self-sacrifice, and heroic toil in the face of peculiar obstacles. Few missionaries in our own country have borne, for so many years, such a burden of labor, responsibility and care. Being, for twenty-five years, the senior Congregational pastor, then General Missionary, and finally Superintendent of Missions, his counsel and active labors were in demand in all sections of his widely extended field. He could say, as another General Missionary once said: "Besides those things that are without, that which cometh upon me daily, the care of all the churches." He was hardly less active and efficient in the sphere of education. In less than three months after his arrival, he planted the seed which took root and produced, first: Tualatin Academy, and afterwards the Pacific University. He took a leading part, also, in the organization

*Records show that he was sought for, for this work.

and direction of a system of public instruction, and various benevolent, humane and reformatory institutions, which now distinguish these great commonwealths. As a wise master builder he laid the foundation, and others builded thereon. Such is the work which he performed for his own generation, for all generations, for his country, for the world, for Christ. He rests from his labors, and we cannot doubt that he has heard from the Saviour's lips the promised words of approval and welcome: "Well done, good and faithful servant, * * * enter thou into the joy of Thy Lord."

Resolved, That the foregoing minute be entered upon the records of the committee and published in the *Home Missionary*, and that a copy of the same be transmitted to the family of Dr. Atkinson, with the assurance of our tender sympathy and our prayer, that the God of all comfort will sustain them under their heavy burden of sorrow.

ASSOCIATIONS OF OREGON AND WASHINGTON TERRITORY.

WHEREAS, In the providence of God, our beloved brother and venerable Superintendent, Rev. G. H. Atkinson, has been called from the scenes of his earthly labors of love to his restful reward in the Heavenly City; and,

WHEREAS, We, the churches and ministers of Oregon have learned to love and esteem him as a strong and willing helper, and to trust and honor him as a wise counselor and true friend; therefore,

Resolved, That in this sad event we are bereft as of a father, and deeply feel our great loss in the permanent withdrawal of one who, by long experience, broad culture and extended observation was pre-eminently fitted to give counsel and cheer to the workers, and inspire them with hope and courage for their arduous labors in these difficult parts of the Master's vineyard, and that we will ever hold among the treasures of our memory, his consecration and unselfish self-sacrificing and loving devotion to the work of the Master, his simple, childlike trust and unwavering faith in God, his prayerful interest in and ardent love for the churches, and untiring effort and patient labor for their welfare, as a notable example, worthy of our most earnest endeavor in following. And that in this, our bereavement, we will look unto the hills whence cometh our sure and never-failing help, ever remembering that "though the drops fall one by one and sink into the sands, the beautiful bow of God's promise still stands," and thus we are encouraged to go forward in the work of bringing to noble and bountiful fruitage the vines of our brother's planting.—*Resolutions passed at The Dalles, Oregon, June, 1889.*

WHEREAS, Dr. George H. Atkinson has spent a long and useful life in Christian work in Oregon and Washington, a record of which will be of great value, both in a historical way and as an inspiration to those who will follow him; therefore,

Resolved, That this Association petition the General Associations of Washington and Oregon to appoint a joint committee at their next annual meetings, who shall prepare a suitable memorial sketch of his life, to be published in a pamphlet or book form, and to secure from the churches enough means to publish the same.— ***Resolutions passed at Olympia, Washington Territory, June, 1889.***

GEORGE H. ATKINSON.— Resolutions passed by the Board of Trustees of Tualatin Academy and Pacific University at the forty-second annual meeting, held at Forest Grove, Oregon, June 18 and 19, 1889:

WHEREAS, One of our number, Rev. G. H. Atkinson, D. D., has been removed by death since our last meeting, who has served on this Board of Trust from the first, more than forty years, longer than any other person ever has done, who first brought the idea of this institution from the East, in 1848, who has served as secretary of our Board from the beginning, and as financial agent for several years, and has, in his trips East, worked for the institution in procuring its first President, Rev. S. H. Marsh, D. D., and other instructors, and has also obtained several thousand dollars for it, and all freely, without pay, except the reward that comes from on High, from doing good, because his heart has been in this work. Therefore,

Resolved, That we, the Trustees of Tualatin Academy and Pacific University, hereby express our gratitude to our Heavenly Father that He has spared Dr. Atkinson to us so long, to do so much, and bow in humble submission to the will of God in taking him from us.

Resolved, That in the death of our dear brother and fellow-laborer we feel that we have suffered a great loss in the cessation of labors which he constantly gave to this institution, being nearly always present at its annual gatherings, and at all other times when its interests demanded a friend.

Resolved, That we miss him at our councils, as trustees, as, perhaps, no other one of our number would be missed, and fear it will not be possible to supply his place with any one whose words will be as weighty and valuable for its good.

Resolved, That Oregon and the whole Pacific Coast has lost one who has identified himself with all its interests almost from the first of its settlement, its moral and Christian welfare having lain near to his heart, his prayers having gone up unceasingly for its good; his

labors having never slacked for its families, its schools, its churches —at its homes, on the streets, in places of business, with young and old, his cheering face and words of hearty recognition in the joys and sorrows of the poor and the rich, having been an inspiration to good cheer, and comfort, and hope.

Resolved, That, with his family, we mourn the loss of one who was a model husband and father, ever faithful and true, always loving and patient, constantly unselfish and helpful, and never willingly leaving a single burden to others without bearing his full share.

Resolved, That, with the help of God, we will endeavor to take up the burdens he has laid down, and to carry into our lives the spirit and characteristics of good which he bore so nobly and faithfully to the close of his life.

Resolved, That a copy of these resolutions be furnished to the family of Dr. Atkinson, with whom we sympathize deeply in their affliction, and also to the press for publication.

IN MEMORIAM — RESOLUTIONS ADOPTED IN RESPECT TO THE MEMORY OF THE LATE REV. DR. GEORGE H. ATKINSON.— At a recent meeting of the First Congregational Church, the following resolutions, embodying the sense of the church with respect to the memory of Dr. Atkinson, were reported by a committee appointed for that purpose, and adopted by a rising vote :

WHEREAS, It has pleased our loving and ever merciful Heavenly Father, in His infinite wisdom, to translate from our midst to the place of eternal rest and happiness, our beloved brother and father in God, Rev. George H. Atkinson, D. D., who for so many years gave his life to the service of the Master in building up the Kingdom of the Lord, making the waste places fruitful, and the rough places smooth ; and,

WHEREAS, His life-work has been so interwoven with the interests of this church since its organization in 1851 — temporarily supplying the pulpit much of the time to 1863 — acting as permanent pastor for nearly ten years thereafter, and being a member for more than twenty-five years ; and,

WHEREAS, In the ministry, in the pastoral relation, as a teacher, in promoting education and disseminating valuable knowledge relative to our State and adjacent country, he has ever been foremost, faithful, diligent and untiring in all that goes to make up a consecrated and useful life as a Christian minister and citizen ; therefore,

Resolved, That we are most earnest in our expression of thanksgiving that our brother, throughout his long and useful career, studied to show himself approved of God, that he might rightly divide the word of truth, and be sanctified and meet for the Master's use, and prepared for every good work, and whose example was so fathful and

commendable in word, in conversation, in spirit, in charity, in faith, in purity, as to perpetually inspire us with an ever increasing desire to be more earnest in every effort to benefit our fellows and so build up the Lord's Kingdom.

Resolved. That we are profoundly thankful that God, in His loving kindness, has given us the privilege of the counsel and ministrations of so devoted a disciple of Christ, so thoroughly furnished unto all good works, so gentle to all men, so apt to teach, so patient, so full of knowledge of the Scriptures which are able to make us wise unto salvation through the faith which is in Christ Jesus.

Resolved, That while we bow in reverent, trustful and humble submission to the will of the Father of mercies, and the God of all comfort, and realize that He knows what is best for us, yet it is with sincere sorrow that we mourn the departure of our brother from the scene of his earthly usefulness and activities, thus breaking in twain for this life the ties of love and action binding him to his bereaved wife and children, and ending the sweet Christian love and intercourse that it has been our blessed privilege to enjoy with him as members of the same church.

Resolved, That we have confidence, in view of the large measure of his unselfish and untiring devotion to the Master's work, along all lines of spiritual and material activity, with but one end to be attained, that of adding to the Kingdom of God upon earth; that, having fought the good fight, finished his good course and kept the faith, he has received the crown of righteousness which the Lord, the Righteous Judge, promised, not only to him, but to all who love His appearing.

Resolved, That we most earnestly sympathize with the stricken wife and sorrowing children and other relatives, in this, their hour of supreme loss, but pray that they may receive the blessed assurance of the Word of God, that all who mourn shall be comforted, that the Lord is a present help and a refuge in every hour of need and trouble, and best of all the consoling words of the revelation: "Blessed are the dead which die in the Lord — they may rest from their labors and their works will follow them."

Resolved, That these resolutions be spread upon the record of the church, and that a copy be suitably engrossed and sent to the family of our deceased brother, and that copies for publication be furnished to the *Oregonian*, of Portland, and the *Pacific*, of San Francisco.

TRIBUTE TO DR. ATKINSON.— Rev. T. L. Eliot then read and offered the following resolution, which was adopted:

In the death of Dr. George H. Atkinson, of this city, the cause of public education has lost one of its wisest and most earnest friends,

who, through a long life of usefulness in many ways, always accounted the interests of the public schools as synonymous with patriotism and the highest welfare of the people. This school district and the entire State is indebted to Dr. Atkinson for the vigilance and fidelity with which he co-operated in every substantial measure for the advancement of education in our midst, and by this resolution at this time spread upon the minutes, we wish to acknowledge his true and honorable influence, and to express sympathy with his family in their bereavement.

Dr. Eliot said there had been some talk of changing the name of the North School. "I take the liberty of suggesting," he said, "if a new name is selected for a school in this district, none is more suitable and appropriate than that of Atkinson."—*From the proceedings of the annual school meeting, Portland, District No. 1, Multnomah County, March 5, 1889.*

At a meeting of the Board of Trade of Portland, Oregon, held 8th April, 1889, the following resolutions were unanimously adopted:

WHEREAS, The Rev. G. H. Atkinson, D. D., a member of this Board, has been removed by death, therefore, be it

Resolved, That in the death of Dr. Atkinson, our Board has lost a most useful member, who, for many years, was Chairman of the Meteorological Committee, and whose labors in this department were of lasting value to this city and State.

Resolved, That the work of Dr. Atkinson, during the forty years that he was a resident of Oregon, was unremitting in the direction of the religious, moral, educational and material development of the Northwest. Among the first pioneers of this vast region, he early foresaw its boundless possibilities, and while devoting himself to religious work, lost no opportunity to extol, with tongue and pen, its attractions to settlers, the richness of its soil, the matchless beauty of its scenery and the salubrity of its climate. It is difficult to estimate the value of the labors of such a man, extending over so long a time during the formative period of our commonwealth. He has left the imprint of his character upon institutions and communities, and reared for himself a monument more lasting than brass. His life fulfilled the highest duties of citizenship, and his death is a loss to this community and State.

Resolved, That a copy of these resolutions be sent to the family of the deceased.

For the Board of Trade of Portland, Oregon.

[SEAL.] DONALD MACLEAY, *President.*
F. K. ARNOLD, *Secretary.*

LETTERS OF SYMPATHY — FROM REV. DR. WILLEY, A CLASSMATE AT DARTMOUTH.

BENICIA, CALIFORNIA, February 28, 1889.

MRS. ATKINSON — My Dear Friend: What shall I say? I am in a bewilderment of surprise and grief! Such intelligence as the *Pacific* brought me this Thursday morning!

I have to keep reading it, and even then I only seem to half believe it. I never thought of him as likely to die soon! He seemed so exceptionally vital, full of force and hope and energy. And at the same time he seemed so necessary to Christ's great work here on this Coast, and so exceptionally able and qualified to prosecute it! I never found it so hard before to realize that the announcement of a death could be true.

But again; what shall I say? To say that with him now "It is far better," is to say what needs no greater assurance than we have, even without words, "That they may be with me where I am," verily as soon as that prayer of our Lord is answered, and then it must be far better.

Perfected in holiness and blessedness forever! How our poor eyes try to follow him and get some glimpse of that society. We were together on Mt. Hamilton, looking out into the starry spheres, so far, so far! And as we looked, the wonder grew, "What is man that thou art mindful of him?" And if we could have turned that greatest of all telescopes (which was not in use that day), to the same fields of vision, it would have carried our sight only somewhat farther on among the scenes in outer space. And we talked it over with enthusiasm that day that we had seen so much of our Heavenly Father's works. Little did I think that we were seeing as "in a glass darkly," he would so soon see "face to face." And if what we saw upon that exceeding high mountain through those fine instruments kindled in him so fine a flow of feeling what must be to him the experience of the Heavenly view?

But I am trespassing; I could write all day. Alas! "the chariot of Israel and the horsemen thereof." Friend of my college days, companion of my life mission on this Pacific Coast, trusted co-laborer these forty years, how can I bid you farewell?

With kindest sympathy for you and yours, and with prayers for your consolation, I am, yours truly,

S. H. WILLEY.

FROM REV. DR. BENTON, PROFESSOR IN PACIFIC THEOLOGICAL SEMINARY.

OAKLAND, CALIFORNIA, February 27, 1889.

DEAR MRS. ATKINSON: How surprised I was this morning to

be told that Dr. Atkinson had died on Monday. I was in San Francisco Tuesday evening to lecture, and did not see the announcement in the paper that evening.

Of course, we know nothing beyond the fact. We hope it did not come upon you suddenly; and we hope you experienced the wonderfulness of the divine support, from the sickness to the burial. We sorrow with you. My wife and mother had learned to admire and love your husband; and are now, more than ever, glad that he was here with us last summer, and enjoyed himself in various ways so much.

He was so erect, so well, so ready for physical or mental work when here, and so full of plans and hopes for the coming months and years, that we had not thought it likely that he would die these ten years yet. And so we feel a sense of disappointment and personal loss in the event, which is so overwhelming to yourself and your children, and your life-long friends.

Personally, he may have needed no premonitions, but in his public position he did, and we hope he was favored with such as might enable him to "set his house in order."

In your loss, loneliness and grief, we counsel you and yours to God and the Word of His grace. To whom else shall poor mortals go for refuge and solace? With love and sympathy,

J. A. BENTON.

FROM REV. J. A. CRUZAN, A FORMER PASTOR OF THE FIRST CONGREGATIONAL CHURCH OF PORTLAND.

SAN FRANCISCO, March 10, 1889.

MY DEAR MRS. ATKINSON: The news of Dr. Atkinson's death came to me in my sick room, hence the delay in writing you. It is difficult to put into words all that is in my heart, for I loved Dr. Atkinson very dearly. I think there is no severer test of a Christian minister than the way he feels and acts towards his successor in a pastorate. Dr. Alexander, of Princeton, used to tell the young men that the "besetting sin of the ministry is envy." There was not a particle of envy in Dr. Atkinson's great heart. During the five years of my pastorate, in countless ways, he made me feel that I had no truer friend in all the church than he. And in so many ways did he give me help and counsel that I needed, so modestly, so kindly, so unobtrusively, that I learned to love him as a dear father.

I refuse to think of him as dead. It is not death, but birth. It is not rest, even. It is new strength, and a new and endless activity. For, "are they not all ministering spirits?" But how his presence will be missed! As the old farmer said at Daniel Webster's funeral, so I say of Dr. Atkinson: "The world will be very lonesome without you." My heart goes out to you, the dear wife and the children

of this royal man. As no others, you know his worth, and the great loss of his going hence.

May God have you in his own blessed keeping. Mrs. Cruzan joins me in love and deep sympathy. Yours with regard,

J. A. CRUZAN.

FROM REV. DR. FISKE, OF NEWBURYPORT, MASSACHUSETTS.

NEWBURYPORT, March 4, 1889.

MY DEAR MRS. ATKINSON: I cannot tell you how surprised and grieved I was at the sad intelligence that came to your Eastern friends last week.

I can hardly realize that your dear husband is no longer on this earth, that he has been called away from the friends and the work he loved so well.

I regret now, more than ever, that I failed to see him when in Portland last spring; I little thought, then, that I was missing my last opportunity to meet him in the flesh. I have known and loved him for many years, and few nobler and more consecrated men has it been my privilege to know; indeed, I cannot recall one in the whole circle of my friends who gave himself more completely and joyfully to work of the Lord. And he had done so much, and had been so active, that it seemed as if there must be years of service still before him. But he was needed elsewhere. The time had come for him to go up higher. "He rests from his labors and his works do follow him;" and it seems to me that for many years to come, there will be following him Heavenward, from all over Oregon, cheering reports of the results of his self-denying labors. His death is a great loss to the Pacific Slope. To you and your family it is an unspeakable loss. How desolate will be your home! I am thankful that you are not entirely alone — that your son is with you and your daughter so near. They will be a great comfort to you, and better than all, you will, I am sure, find a refuge and a solace beneath the overshadowing wings of infinite love.

Mrs. Fiske desires me to convey to you and your family the assurance of her tenderest sympathy with my own.

The dear Lord bless and comfort you all.

Very sincerely and sympathizingly yours, D. T. FISKE.

FROM REV. S. L. BATES, OF NEWBURY, VERMONT.

NEWBURY, VERMONT, March 22, 1889.

MY DEAR MRS. ATKINSON: I cannot longer refrain from telling you of my deep sympathy with you in your great sorrow. It has been in my mind and heart to do this ever since the sad intelligence of your dear husband's death came to us, but I have feared that a letter from outside the circle of kindred and most intimate friends

would be an intrusion upon the sacredness and privacy of your personal grief. Be assured of my sincere sympathy with you in this terrible bereavement. In a two-fold sense I do feel myself afflicted in your affliction.

It grieves me that you and your family must be called to taste this bitter cup, and I sorrow at the death of Dr. Atkinson, as that of a very choice personal friend.

I have in the years of my ministry here, counted myself extremely fortunate to have had such an intimate association with him as has given me the assurance of a very sincere friendship between us.

You, of course, know of my strong attachment for his brother Joseph, and my high regard for the family, and can understand how well prepared I was for a high estimate of Dr. Atkinson as a very noble and sincere man in all the relations of life. But a personal acquaintance with him led me to a positive admiration and affection for him. Besides, the sad and tender offices I performed for your dear son, Dr. George H. Atkinson, of Brooklyn, as well as the high esteem I had for him, formed another bond of tender regard for the father, and the entire family, indeed. I have preserved, with great care, the precious letter he wrote me after the burial of your son, and the beautiful Christian spirit it breathed has been a constant lesson to me in the recent years. I cannot express to you my own sense of personal loss in Dr. Atkinson's death, not to say sense of the loss which the church and country have sustained. If ever the history of the Pacific Coast is truthfully written out, his great power in all that region will stand forth in wonderful prominence and light. But I continually ask myself, since his death creates such a void in the country and in the church at large, what must be its desolating power in his own home? I do not wish to intrude upon the sacredness of this relation further than to assure you that I do appreciate the sorrow that has come upon you and yours. Truly, the hand of God is very heavily upon you. But I scarcely need add what you already know that the very things which make your loss greater, do also make your comforts richer. The memories of the past are indeed blessed, and the hopes of the future especially precious. Prompted by my high regard for Dr. Atkinson, I prepared a brief sketch of his life for our Vermont Congregational paper, the *Vermont Chronicle*, and I send you by to-day's mail two copies of that issue. I am aware that this sketch is very imperfect so far as it gives my just estimate of Dr. Atkinson's character and work; it was only designed for an outline of these.

Mrs. Bates joins me in expressions of sympathy for you all.

May the dear Lord continually give you His presence and support.

Very sincerely yours, S. L. BATES.

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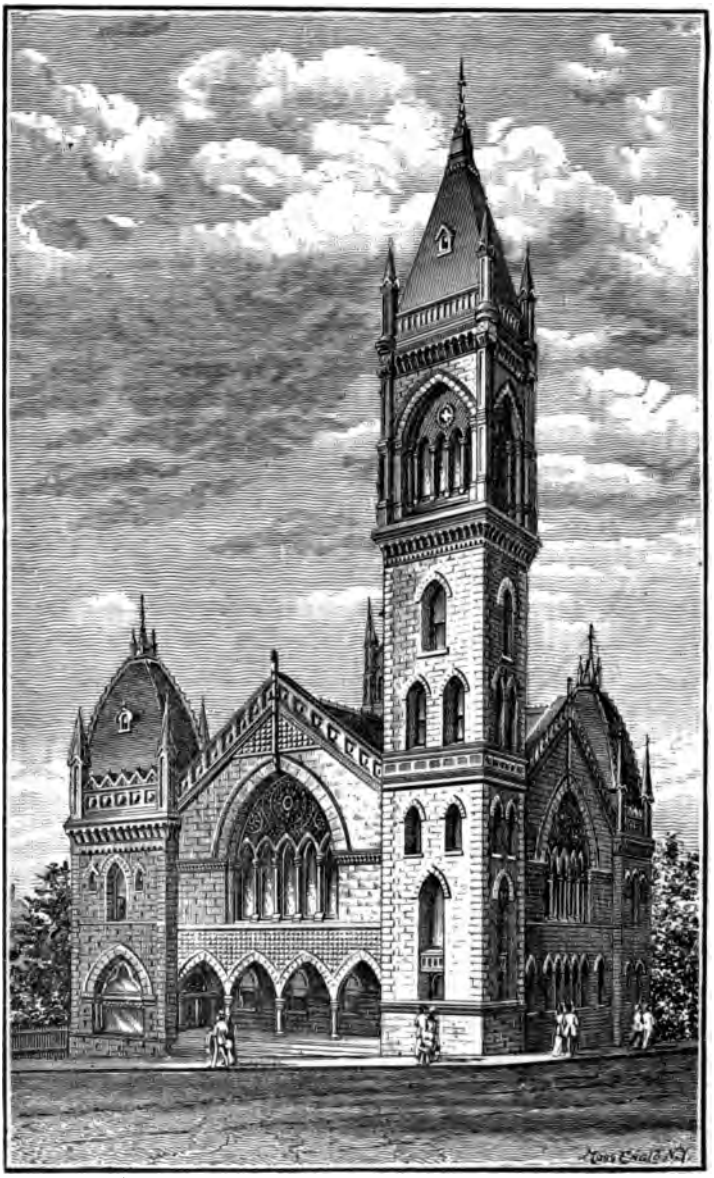

STONE CHURCH AT PORTLAND.

THIRD EDIFICE OF FIRST CONGREGATIONAL CHURCH.

FUNERAL HYMN.

Rest for the toiling hand,
  Rest for the anxious brow;
Rest for the weary, way-worn feet,
  Rest from all labor now.
Rest for the fevered brain,
  Rest for the throbbing eye;
Through those parched lips of thine
  No more shall pass the moan or sigh.

Go to thy grave at eve, from labors cease;
  Rest on thy sheaves — thy heaviest task is done;
Come from the heat of battle, and in peace,
  Soldier, go home; with thee the fight is won.

No, no, it is not dying — heaven's citizen to be,
  A crown immortal wearing,
  And rest unbroken sharing,
From care and conflict free.

One less at home!
The charmed circle broken; a dear face
Missed day by day from its accustomed place;
But, cleans'd and saved and perfected by grace,
One more in heaven!

One less at home!
One voice of welcome hush'd, and evermore
One farewell word unspoken; on the shore
Where parting comes not,
One more in heaven!

One less at home!
A sense of loss that meets us at the gate;
Within, a place unfilled and desolate;
And far away our coming to await,
One more in heaven!

One less on earth!
Its pain, its sorrow, and its toil to share;
One less the pilgrim's daily cross to bear;
One more the crown of ransomed souls to wear,
At home in heaven!

One more in heaven!
Another thought to brighten cloudy days,
Another theme for thankfulness and praise,
Another link on high our souls to raise
To heaven and prayer!

One more at home —
That home where separation cannot be,
That home where none are missed eternally.

Sketch of the Life of

REV. GEORGE H. ATKINSON, D. D.

By Rev. M. Eells, D. D.

Note.—In May, 1889, the Puget Sound Congregational Association sent the following memorial to the Congregational Associations of Oregon and Washington:

Whereas, Rev. George H. Atkinson, D. D., has spent a long and useful life in Oregon and Washington, a record of which will be of great value, both in an historical way, and as an inspiration to those who will follow him, therefore,

Resolved, That this Association petition the General Association of Oregon and Washington to appoint a joint committee, which shall prepare a suitable memorial sketch of his life, to be published in pamphlet or book form, and to secure from the churches enough means to publish the same.

Through some inadvertence this was not placed before the Association of Oregon, but that of Washington adopted the same in June, 1889, and appointed Rev. A. P. Powelson, of Tacoma; Rev. M. Eells, of Skokomish, and President A. J. Anderson, of Walla Walla, a committe in regard to it, and Rev. M. Eells was selected by the committee to write the sketch. In accordance with the above, the following has been prepared.

CHAPTER I.

EARLY LIFE, VOYAGE AND PIONEER WORK IN OREGON.

Introductory — Indian Missions — Early Life and Education — Appointment to Africa — First Calls for Oregon — Change of Field — Ordination — Marriage — Voyage — Impressions at the Sandwich Islands — Oregon in 1848 — Cayuse War — Provisional Government — Catholics — California Gold Mines — The Pioneers, and Slavery, Education, Religion, Camp Meetings and the Ministry — Sectional Feeling — Helpers — Aims.

A LIFE of Dr. Atkinson is, in the main, a history of Congregationalism on the Northwest Coast of the United States, almost from its beginning among the

whites, until his death; nor does it cease with his death, for his influence will never die. Not only is this so because his work, in its length, spanned the time from 1848 to 1889, but, also, because in its breadth, it stretched over the whole region, from California to British Columbia, and from Idaho to the Pacific Ocean, and in its depth, so to speak, it had reference, not only to regular church work, but, also, to that of education, morals and the development of the resources of the country.

Home Missions on the Northwest Coast of the United States, were, undoubtedly, the child of Indian Missions in the same region. The missionaries to the Indians were a John, the Baptist, to prepare the way for white immigrants to follow, for they brought the first white families across the Continent in 1836 and 1838, and by personal endeavor, such as lecturing, induced white persons to come. Especially was this done by Rev. S. Parker, Dr. E. White and Dr. M. Whitman, the first having written very largely in behalf of the region, the second having led the first regular immigration through in 1842, and the last having guided through the first regular train of immigrant wagons in 1843. Then year after year the pioneer settlers poured into the country.

Yet, when Dr. Atkinson arrived in 1848, he found the Indian Missions, which had been in existence for the fourteen years previous, entirely broken up and just closed. Like some of the trees in this country which have indeed died, yet out of whose stumps and fallen trunks other great trees have grown, drawing their sustenance at first from the decaying substances, and afterwards from the ground beneath, so Home Missions in 1848, found the Indian Missions, both of the Ameri-

can Board of Commissioners for Foreign Missions and of the Methodist Episcopal Church dead, humanly speaking, yet the former grew out of the latter, drew their first sustenence from them, but have long since grown so large, that their roots have pierced into the natural soil beneath.

Rev. George Henry Atkinson was born in Newburyport, Massachusetts — then Newbury — May 10, 1819, and was the son of William and Anna (Little) Atkinson, his mother having been the daughter of Colonel Josiah Little, of that place. His was an excellent parentage, and he belonged to a family of eight sons and one daughter, one of whom became eminent as a physician in Lawrence, Massachusetts, and another as the doner of large public gifts to his adopted city, Moline, Illinois. Only two of the whole number survived him.

His parents having moved to Newbury, Vermont, taking him with them, he there made a profession of religion, and joined the Congregational Church at that place in 1831, at the early age of twelve years, a profession which he honored for about fifty-eight years. His written statement of his religious experience at that time, though expressed in childish language, foreshadowed his future greatness.

Four years later, he began his preparatory studies at the Methodist Seminary at Newbury, Vermont, which were continued at Peacham Academy in 1835-6, then under the care of Mr. S. C. Bartlett, afterwards President of Dartmouth College, and the friendship there begun, continued to be a warm one ever afterward. His preparatory studies were completed at Bradford Academy, Vermont, in 1837-9, he entered Dartmouth College in 1839, graduated in 1843, entered Andover Theological Seminary, Massachusetts, the same year

and graduated from it in 1846, in the same class with Rev. Dr. D. L. Furber, of Newtown, Massachusetts, and the late Dr. W. H. Lord, of Montpelier, Vermont. Says his college friend, Dr. S. H. Willey, of California, of him: "In college he was recognized as a man of purpose. While he was genial and overflowing with good nature, he was inflexibly loyal to that purpose. The same distinguishing elements of character were manifest there that have made him the man he has been in his life-work."

When not in school he spent his early years in farm work and teaching until he entered college, and after that he spent a part of each year in teaching in order to defray his expenses. He was licensed to preach by the North Essex Congregational Association at Methnew, Massachusetts, in 1846, and appointed by the American Board of Commissioners for Foreign Missions to the Zulu Mission in South Africa, to which society he had offered himself while in the seminary.

Oregon was, however, just then becoming important as a Home Missionary field. Rev. C. Waterburg, of Freeport, Illinois, some of whose parishioners were then going there, made the first appeal in the *Home Missionary* for workers for the region as far as known, and this was published in that magazine for August, 1845. This appeal says:

"WESTWARD, HO!—A member of our church expects to start, with his family, in two weeks, for the other side of the Rocky Mountains to settle in Oregon. The public mind in this region is much excited with regard to that country, and a disposition to emigrate there prevails extensively. It is expected a thousand or more will go over the mountains this year. Among them there will, doubtless, be many of the members of our churches. The question is often asked me, will not the American Home Missionary Society send some one to preach to them the Gospel, and to look after the spiritual interests of the thousands already there, and the tens of thousands who will,

doubtless, soon go? If two young men could be found of the right stamp, men of physical resources and mental ability, and withal a heart that would rejoice in enduring hardness as good soldiers of Jesus Christ, I think it would be wise to send them over the mountains immediately, to act in concert in organizing churches and Sabbath schools, and in preaching the Gospel from house to house. When your society shall have thus unfurled the banner of the cross on the shores of the Pacific, then, and not till then, will you have encompassed the whole land which Providence has marked out as the field for your efforts. The Romanists, I am credibly informed, have their eye on that field, and have already sent on their missionaries. The American population already there is said to be about five thousand, and rapidly increasing."

The next mention of Oregon in the *Home Missionary* was a description of the country by Rev. G. Hines, of the Methodist Episcopal Church, in the same magazine for August, 1846. Dr. Marcus Whitman, of Walla Walla, Washington, in his last communication to the American Board before his death, in 1847, dwelt with much earnestness on the fact that the whites of this region must be provided with the means of grace, and was urgent that the American Home Missionary Society and American Tract Society should enter the field without delay.*

Consequently, Dr. Milton Badger, Secretary of the American Home Missionary Society, looked around to find the person to begin the work in Oregon. Having found Mr. Atkinson, who seemed to him to be suitable for the purpose, he solicited him to do so, the field then being almost as remote as Africa. He was cordially released from his appointment by the Foreign Board, and in December, 1846, he received his appointment by the Home Missionary Society, and was ordained as an evangelist at Newbury, Vermont, February 24, 1847, for the Home Missionary work in Oregon.

*Annual Report American Board of Commissioners for Foreign Missions, 1848, page 241.

He was married October 8, 1846, at Springfield, Vermont, to Miss Nancy Bates, a daughter of Deacon Phineas and Abigail Bates, of that place, both of whom were natives of Cohasset, Massachusetts.

The whole Northwestern Coast, as well as the North Pacific Islands, were then of so little importance that they were obliged to wait ten months for a vessel, so that it was not till October 24, 1847, that they sailed from Boston, in the bark *Samoset*, and their route was around Cape Horn to the Sandwich Islands, where they arrived February 26, 1848, and where they remained three months, waiting for a vessel for Oregon. They then embarked in the Hudson Bay Company's bark *Cowlitz*, crossed the Columbia Bar June 12, 1848, and nine days later, June 21, they reached Oregon City, having been nearly nine months on the way, and during that time they had traveled about eighteen thousand miles.

A letter of his in the *Home Missionary* of October, 1848, states that during this voyage he preached on the Sabbath, conversed with individuals on the subject of religion, taught a Bible Class, and also taught six sailors, who came to him, to learn to read, write, spell and cipher. He called the trip a pleasant one, with a pleasant captain.

Forty years after his arrival, in writing some reminiscences of this trip, he spoke of some things in regard to the voyage, and some impressions which he received while on the way, especially in regard to his change from the Foreign to the Home work, in the following way :

"Little was known of Oregon in 1846, except that its boundary was settled by treaty with Great Britain, early in the year, yielding it to the United States.

"The question of a safe crossing of the Columbia Bar, was up when we left Boston. We had been commissioned to Kaffirland, a thousand miles from the Cape of Good Hope, on the Southeast Coast of Africa. We were asked whether we would prefer the route *via* Cape Horn, and the risk of shipwreck on the Columbia Bar.

"English navigators had made this danger notorious, and American seamen had not done much to discount the dread. It hung over us all "around the Horn," and met us as we landed at Honolulu. Besides, the murder of Dr. Whitman by the Indians had just been reported there, and our Foreign Missionary friends kindly advised us not to venture into Oregon, but take a foreign field in the Sandwich Islands. Our quiet resolve to go on our way on the first ship, three months later, in May, gave us time to enjoy the comforts of Foreign Missionary life, and to estimate the great worth of their labors upon that decaying Hawaiian race. We witnessed their devotion, heard their fervent prayers, knew their conscientious faithfulness, and how deeply their wise men and women weighed the question of the evil influence of the heathen life (made more dreadful by the vices of foreigners) upon their own households. We knew how they plead for a Christian Academy and College, with the best missionary instructors for their own missionary children exclusively. We knew that some of those mothers and fathers so feared the heathen taint upon their own dear sons and daughters, that they sent them home to parents and friends in New England, to be trained in Christian homes and schools. Others clung to their children, and demanded their own Christian Academy and College at Punahau, and finally got it from the American Board, and shut out all foreigners' children, and all Hawaiians, as well. This was the law of self-protection, enunciated by the Apostle Paul, as the law of Christ: 'He that provideth not for his own, and especially for those of his own household, is worse than an infidel.' Foreign merchants — American, English and French, desired to send their sons and daughters to this Missionary Academy and initial college. They were willing to pay any price for tuition and cost of board. They complained that the missionaries were narrow, bigoted, illiberal men, not to receive their white children; but the missionaries knew too much about heathen life, and the dangers of taint to the minds and hearts, if not to the habits of their households, to expose them to contact and influence of less careful parents. Amid much obloquy they won the day, and saved their own sons and daughters by the most rigid discipline of the Home Missionary principle and life on foreign shores. I visited their school often. It was even better than our own academies and boarding schools in New England. I examined some of their sons and daughters, who were to graduate

that year, and sail for Boston or New York, and enter college or seminary. They excelled pupils that I had seen in those schools in New England.

"This was my first experience of the essential necessity of the Home Missionary work. I learned it on the foreign field, and did not regret that we had chosen Oregon, instead of Africa, for our life work. To save our own country is of more worth to humanity, and to God's Kingdom, than to toil for an effete and decaying race. To save their own households was of more importance than to save Hawaiian households, the missionaries, themselves, being judges. 'Beginning at Jerusalem,' said our Lord, and he did not reverse that line in the command, 'go ye into all the world.' That line stands prime and pre-eminent, imperative and changeless. Home Missions fulfilled His law of self-protection, and to this He held James and other Apostles, and other evangelists, until their death. To Home Missions He gave His own invaluable life and teachings until He died on the cross. Had it not been for His devotion to His own law, the world would have had no Saviour and no Foreign Missionaries. Foreigners would never have crucified Jesus of Nazareth; no foreigner in that generation or century would or could have been made a Foreign Missionary. They had not the moral fibers for that work, or the mental endowment. It required centuries of the religious and civil training of the Jewish consciences, enlightened, purified and strengthened in the teachings and tests of Divine truth in the soul before they could be fit, after regeneration, to be Christ's ambassadors for the up-building of His Kingdom among the Gentiles. It takes the fiery trial of souls amid the fierce mental and moral conflicts of well-grown civilizations to grant mental and moral races like the Anglo-Saxon to replant, and extend, and build up like conservative races in any land.

"Bancroft says: 'God sifted the best races of Europe for seed to sow America.' Our Home Missions means this salvation for our own non-decaying, non-effete races, but for our own most vital and most vigorous of all races, for the world's sake.

"I here allow myself to mark this first and most deeply impressed reminiscence during over forty years' service."

The population of Oregon at this time numbered about seven thousand, nearly all of which was in the Willamette Valley, at Vancouver, and on the Cowlitz River, as the country East of the Cascade Mountains was closed to the whites from 1848 to 1859, by military proclamation, on account of the Indian troubles,

and very few people had, at that time, penetrated the forests between the Columbia River and Puget Sound to make a home in the latter region. There were only five counties in Oregon at that time, Clackamas, Champoeg, Tualatin, Yamhill and Polk, which cast a vote of 1,176, in June, 1848. Two counties only had been organized in Washington, Lewis and Clarke (then named Vancouver), but they cast no vote, probably because the people were few and scattered.

When Dr. Atkinson arrived in Oregon he found many difficulties in regard to his work, owing to various causes:

First: There was much excitement about the Indians. The Whitman massacre had occurred after he left Boston, and the Cayuse war had been waged, though the murderers had not then been captured. It remained for this to be done in 1850, by Governor Lane through the power of his moral influence, together with that of Dr. John McLaughlin, aided also, it is said, by the Nez Perce Indians; the whole sustained by the presence of regular soldiers. Rev. H. H. Spalding, the missionary among the Nez Perces, arrived at Oregon City in January previous to Dr. Atkinson's arrival. With him were his family and a large number of women and children, who had been taken captive at Dr. Whitman's station, at the time of the massacre, while Revs. E. Walker and C. Eells, with their families, came a few days after Dr. Atkinson had reached the place. With the exception of a few who remained at The Dalles, the last of the Oregon volunteers came from the country East of the Cascade Mountains with Messrs. Walker and Eells, leaving the rest of the military work to be done when the United States Government should take charge.

Still, there was more or less excitement from this cause until the murderers were taken, tried at Oregon City, and hanged there June 3, 1850.

Second: The transition from the Provisional form of government for Oregon to the regular Territorial form under the United States was also taking place. The Provisional Government had been organized in 1843, and was still in force. The treaty between England and the United States, by which the latter had acquired complete control of the region, had been made June 15, 1846, but still, owing to differences between the parties in Congress on account of the slavery question, no Territorial form of government had been organized, and the people were in a state of expectancy. The Territory was not organized until August 14, 1848, and the first Governor appointed by the President did not arrive and assume the reins of authority until March 2, 1849.

Third: THE CATHOLICS. — The *Home Missionary* for November, 1847, Dr. Atkinson having sailed for Oregon in the previous month, says: "In this country the Roman Catholics are the most numerous and wealthy. They have three or four houses of worship. They are generally French from Canada, who have been in the service of the Hudson Bay Company."

This was then true. In 1838 the first priests, two in number, had come to Oregon. In 1841 their first services were held at the Willamette Falls — at first among the Indians on the West side; but in February, 1846, they had opened a chapel on the East side, in Oregon City, and a number of persons joined that church, among whom were Honorable P. H. Burnett, afterwards Governor of California, and Governor John McLaughlin, of the Hudson Bay Company.

In July, 1846, the whole region had been divided into the three Sees of Oregon City, Walla Walla and Vancouver, and the Vicar-Apostolic, F. N. Blanchet, was called to the metropolis at Oregon City by a large re-inforcement in 1847. The province of Oregon City possessed three bishops, fourteen Jesuit fathers, four oblate fathers, thirteen secular priests, thirteen sisters, and two houses of education, one of which was a seminary at Oregon City.

Fourth : The discovery of gold in California for the time being, almost overturned and demoralized society in Oregon soon after his arrival. Those mines had been discovered January 19, 1848, but owing to the slow means of communication, the news had not reached Oregon until August, seven months later, and about two months after Dr. Atkinson came, but before he had become settled in his work. Consequent upon the almost fabulous reports of wealth, men of every trade or profession almost deserted the country, leaving their farms and crops, and business and wives and children, — some of the latter being without mothers — and thus actually for the time orphaned, to take care of themselves or to be taken care of in the best way possible. Thus Dr. Atkinson soon found himself in a country where there were very few men to aid in church work.

The consequent high prices were also a very serious difficulty where churches, academies and colleges were to be built. It was hard to live and help forward pecuniarily the church work when board was fourteen dollars a week, eggs two dollars a dozen, plain cups and saucers twelve dollars a dozen.

This state of affairs caused serious thought to Mr. Atkinson in his new and untried work.

September 4, 1848, he wrote: "During the last two weeks our town has been in a state of high excitement. Our lawyers are going or gone. Our mechanics have left their shops in many cases. Our three physicians decided to leave. Some of our merchants decided to dispose of their merchandise, or to close business and leave. Several preachers left camp meetings and religious duties to follow their fleeing people. We are left with women and children. No jobis taken, except for a few days." *

Again, in January, 1849, he wrote: "This unsettled state of things produces an unfavorable influence. Excitement diverts the minds from the most solemn truths. Two vessels lately came bringing passengers with from five hundred to three thousand dollars each. Industry flags, and much time is spent in groceries and bowling alleys, discussing plans and prospects." †

Six months later he again wrote: "Why was not this gold discovered until now? How will it affect the kingdom of Christ? Already we see a check on papal influence. By its wealth in this territory, it was holding men in bondage, but money has made them independent and free. Also we might have urged in vain for an Eastern population (to counteract popery), but Providence by these mines, has brought it, a vast living stream. God stored it and kept it till it was needed for these purposes. I have been very much alarmed (about it), but the very thing which disturbed me most, I now believe will prove one of my greatest blessings as a minister." ‡

* Home Missionary, July, 1849.

† Home Missionary, August, 1849.

‡ Ibid, January, 1850.

Once more he wrote: "The lesson taught me by these experiences has been a blessing to me. I had no refuge but the throne of God; no light but the radiance of His glorious promises; and never were they so precious. Never have I had such peace in believing. I had prayed that I might be searched and tried, if in God's wisdom, it should seem best; but the discipline came in a way I did not expect, and I rejoice in it."*

About twenty years later, Dr. Atkinson answered this question still further, as to why the gold was not discovered until that time, and how it would affect the kingdom of Christ.

In a speech before the annual meeting of the American Board of Commissioners for Foreign Missions, in 1868, at Norwich, Connecticut, after speaking of the addition of fifty millions of dollars, annually, to the world's currency, and its commercial effects, Dr. Atkinson said: "Still, men did not see whither the hand of God was leading us, till, in the Southern sky, the storm cloud, condensed into blacker shades, had burst upon our Nation in the thunders of civil war, calling all our defenders to arms, to sacrifices, to sufferings, to death. Then we began to see that fleets, and armaments, and munitions, and fortresses, and the cost of armies must be met by untold drafts upon the National exchequer. We learned that the National credit must be used upon the broadest scale, and we knew that it must be fully sustained at home and abroad.

"Then we began to see how God had provided large deposits of gold in the hands of loyal men; how He had put hundreds of thousands of eager miners and prospectors at work, skilled to find and furnish the gold in regular supply; and how He had pointed to other hidden

*Ibid, April, 1850.

sources, waiting to be opened. In view of such facts, our credit was assured. The sinews of a matchless contest for freedom and righteousness were sustained. The Nation has been saved by the gold from the miners, as truly as by the courage of the soldiers. He, who provided the one, raised up the other. We now see the matchless wisdom of the divine plans for our National salvation. We turn still to the silver and golden mountains to assure our credit, and find that God has laid up enough there to redeem all our bonds and note, if we will only dig it from the earth; teaching us that He means we shall be an honest Nation, redeeming all our pledges, because he gives us the resources to do so."†

Fifth: The character of the people who were in Oregon at that time ought also to be mentioned. A few of them were from the East, but the large majority of those pioneers were from the Western and Southwestern States. They were brave, hardy, hospitable, generous and kind, "with the latch-string always out." The *Oregon Spectator* truthfully spoke of them by saying: "The social, moral, political and religious state of the society in Oregon is, at least, as elevated and enlightened as can be witnessed in any of the territorial or frontier settlements East of the Rocky Mountains. True it is that we cannot triumphantly boast of an equal possession of external refinement in guady apparel and fashionable formalities of etiquette, which is exhibited in the Atlantic States and cities, but we can successfully vie with them in habits of industry, temperance, friendly and social intercourse. We have but few real loafers in Oregon, they choosing rather to tarry in the more populous settlements in the States, where a livelihood can be obtained by craft, cunning

† *Missionary Herald*, March, 1869, page 81.

and dishonesty, than to endure the fatigues, privations and laborious enterprise of coming to Oregon. A strict and uniform attention to some bnsiness of profit or individual benefit, with cheerfulness and civility of manners, peculiarly characterizes the people of Oregon. Although gathered from the various portions of the Union, the Americans in Oregon are one people. A prevailing desire to educate, to refine, to moralize and ennoble the rising offspring of these hardy and industrious pioneers of the far West is everywhere conspicuously manifested. English schools are established and warmly supported in the various settlements in the Willamette Valley, and education and a general thirst for the diffusion of useful knowledge is on the advance."* They were a good class of people when the surroundings among which they had been brought up were taken into condsideration.

But these surroundings had, in many respects, been very different from those among which Dr. Atkinson had spent his early life, especially in regard to some morals, education and religion.

Many of these pioneers were from Missouri and other States where slavery existed, and while a large share of them did not believe in slavery for Oregon, yet, its baneful influence on them had not been without its natural effects. They sympathized with the South.

In regard to education, too, many of them differed some from Dr. Atkinson. They believed in free public schools, and yet, many of those not only from the slave States, but from the Northwestern free States, had been brought up where it had been impossible to obtain much more than the rudiments of an education. Three months of school a year for a few years was all that

*_Home Missionary_, January, 1848.

many of them had ever received, and, while some of them regretted it, yet, it caused them to care less to make pecuniary sacrifices to establish higher institutions of learning, and it caused many of their children to care but little for a liberal education.

Their religious training, too, had been different from his. He had been trained in a regular, consistent, Christian home, and to one church-home every Sabbath, where he had received the care of a real pastor, with its weekly Sabbath School and prayer meeting. Many of them, on the contrary, had been brought up where this had been impossible, because of the scattered condition of the inhabitants. They were not, however, to blame for it, for it was one of the inevitable, but unfortunate conditions of pioneer life; what our pioneers endured in order to open the West to those who now dwell in it!

They had been accustomed to preaching only once a month, or, if there was more preaching in their neighborhoods, it was by ministers of different denominations — Methodists, Baptists, Cumberland Presbyterians and Campbellites, or Christians — usually, so that a natural, inherent desire for a change, which is in the mind, had been cultivated too much, and many of them said that they did not want to hear a man preach more than once a month. And, even in Oregon City, where there was regular services, Dr. Atkinson found that it was common for the children to change from one Sabbath School to another as their fancy led them, and that their parents did the same.*

To make up for this lack of preaching during a part of the year, they had been accustomed to the annual summer camp-meetings, which probably were better than to have had none, considering the circumstances, but which

*_Home Missionary_, November, 1850.

had also some unfortunate, unfavorable influences connected with them. Among these was the excitement occasioned by the members present, the daily and nightly services, and the excitement of some of the ministers. They went to camp-meeting; they "got religion;" they shouted earnestly, and worked earnestly while there to induce others to get religion, and, for a short time afterwards, they were very warm in regard to it, but when the effects of the excitement wore off, they cooled down cooler and cooler, until, to say the least, the lives of some of them after awhile were not the most consistent. "I tell you it takes a great deal of religion to do me a year," said one man at a camp-meeting in Oregon, when it was hinted to him that he was rather excited. This was an idea which some seemed to have — to go to camp-meeting, and there to get about enough religion to last a whole year, and it was not strange if, some times, the supply ran short toward the close of that time.

Dr. Atkinson's ideas of religion were different. His was an every Sabbath, every day religion. Preaching and Sabbath School every Sabbath, with the prayer meeting during the week and family prayers every day, and thus having constant communion with God, he tried to live, and to induce others to live, a consistent Christian life. Abiding in Christ was the motto which he asked the Home Missionary Society of Oregon and the adjoining Territories to take one year. It was his for life. Without raising the people high on excitement to "fall from grace" annually, he tried to elevate them to a steady life in Christ.

Some of the ministry of that date, too, was different from Dr. Atkinson's ideas of the profession. All denominations have found much difficulty in supplying the

need of preachers in the newly settled regions. Many men, who have spent from five to ten years in preparing to preach, and have become competent to feed the people, have either not had the grace to deny themselves and "Go West" among the hardships of pioneer ministerial life, or else, on account of these abilities, have had such urgent invitations to stay East, where they thought they could be more useful, that the West has not had as many educated ministers as it ought to have had. Those who were caring for the West, consequently felt that they must either neglect its religious needs, or else bring forward into the ministry the best men whom they could find in the region. Some of these had become Christians so late in life that it did not seem to them that they could spend the time necessary for study to become thoroughly equipped for the work while supporting their families, or if they were young men without families, still, in many cases, the scarcity of higher educational advantages where they were, and the lack of means to go where these advantages were, together with the demand for immediate workers, rushed them into the university before they could thoroughly feed the flock of God. They studied the Bible, the great center of Christianity, and the human nature of their fields, but still they lacked in depth and breadth of thought what a liberal education would have given them. Dr. Lyman Beecher once told one of his sons that when he did not have as good sermon for the Sabbath as he felt that he ought to have, he made up the lack of material by apparent earnestness and zeal, and a loud voice, when he preached it. Dr. Beecher is not the only one who has done this. In early days in Oregon he had many followers, so that many people began to feel that this was religion, and that a man who could not do this was not much of a preacher. But Dr. Atkinson was a man

of thought, he had been brought up to hear men of thought preach, and while he was earnest, yet did not think it necessary for his sermons to consist of loud words in order to make up for a lack of depth.

Still further, many of these early preachers were not well supported. They had a very small Home Missionary fund from which to draw, or none at all, and often had to take what they could get. Money was very scarce in Missouri and the West, from where the people had come, and hence, collections would often drive the people away, as they were poor. Therefore, the ministers often had to make a part of their living in some other way. This, begun in self-sacrifice on their part, had its attendant evils. Sometimes they supplemented their salary by working on their farms, or in other forms of work, or occasionally by trading horses, and studied their sermons as best they could while following the plow, or riding their circuits. Thus, some of the people began to think that their ministers could get along without much support from them, and if they were pressed too hard for a contribution for this purpose, would say that they would not go to hear him preach any more, and that if a man could not work all the week and preach on the Sabbath, he was not called to preach, for had not the Lord said: "Open thy mouth wide and I will fill it," and they believed this referred to men in the pulpit. So there were anti-giving, and anti-mission Christians.

Dr. Atkinson here again thought differently. He wanted to give his whole time to the work, to be supported in it, and to train his church to support their pastor and to benevolent giving, which should be constant and weekly as God had prospered them, according to Paul's instructions in the sixteenth chapter of First Corinthians.

In fact, there was often a kind of local antagonism in that day between the Yankees and the Hoosiers which continued until the civil war. By that time, on account of the advent of railroads, and the consequent intermingling of the people of the East and West, the people of the West became more of Yankees in thought, speech and action, than they were in the forties and fifties; while through this same intercourse the Yankees learned more of the good qualities of the Westerners, and so respected them more than they had previously done. So when the war came and the Southerners called not only the New England people Yankees, but all those who sympathized and fought with them, the Westerners standing as they did on the same platform with the Easterners as far as patriotism was concerned, adopted the name with good grace. But previous to 1861, this was not so, for there was something of the same feeling by many of the class of people who had settled Oregon, toward that class from which Dr. Atkinson had come, though not, by any means, to so great a degree as there afterwards was between the North and South — a sectional feeling.

On account of all these things Dr. Atkinson found his sympathizers few in proportion to the whole population, his congregations small, his denomination not as popular as several others were, and the prospect for a rapid growth of the churches of his choice, not very bright. He found that he had to begin, not as many Home Missionaries do now, on ground largely prepared, though in other States and brought here, but at the very foundation; albeit it was greatly needed that such light as his should shine in the region. He had even to dig away some of the old soil, and remove the rubbish — that is, to remove prejudices and educate the people

to Congregationalism, beginning small with the expectation of building up, but of building up very slowly, and yet of not being discouraged because it was slow work, as some others did, who came to Oregon afterwards to work for Christ, and who, after a few years, returned because they were not appreciated.

In those days, men who invested in land grew rich very slowly, because the rise in land was very slow, owing to the lack of railroads and the want of any other cheap mode of transportation. In that respect their increase in wealth was very different from that of many during the past few years, who have invested in some of our Western booming cities. Still, many of those who, long ago, had land, and held on to it, instead of selling out and leaving the country, afterwards found themselves rich. So Dr. Atkinson, instead of leaving the country, held on to his work. Slowly it increased in value, even as men valued it, for God had always held such sacrifices in high esteem, and he found a grand reward, even in this world, before his death.

It ought not to be understood, by any means, that all of the people of Oregon were of the class referred to. A part of the people agreed with his ideas — a sprinkling, but the greater part differed largely with him.

Deacon E. S. Tanner, of Forest Grove, Oregon, an immigrant of 1853, who was brought up in Connecticut, but who went to Illinois when about twenty years of age, once said that when he went there, he found the language of the people so different, in the forties, from that of Connecticut, that it was at first very difficult for him to understand them. It was the English, perhaps, or, perhaps, the American language, with "a right smart chance," "a power of good," "a heap of larnin'," "powerful weak," and similar expressions, so

mixed in, that at first he felt that he had to learn a new language before he could understand the people. "When you came to Oregon," said the author to him, "you had to learn a third language, did you not, as the people here were still different?" "No," was the reply, "I found both languages here, and so could understand all parties easily." The same was true of the moral language with which Dr. Atkinson found himself surrounded in early days in Oregon. There was a "power" of religion, a "heap" of education, and a "right smart chance" of Christians there, but very different from the early language of his heart. And yet, there were so many from the East, who talked the same moral language that he did, that there were some Aarons and Hurs to hold up and strengthen his hands.

Hence, with these to encourage him, with the great need of the light to be held up on account of the surrounding darkness, and, withal, with God before him, behind him, on either side of him, and all through him, as far as his heart and home were concerned, from the time of his arrival on, it was Oregon forever. He went East many times, but it was not to stay, for it was in behalf of Oregon. He visited California and appreciated her buildings and cities, her schools and churches, her resources and greatness, but all the time his heart was in the great Northwest, which he believed to have prodigious resources, and a grand future in prospect, and his aim was to have these resources, and this future consecrated to the Saviour; his motto being, Oregon and Washington, present and future for Christ.

CHAPTER II.

MINISTERIAL LIFE.

Other Denominations in Oregon — Congregational Churches and Ministers in 1848 — Oregon City Congregational Church and Pastoral Work — Erection of Church — Congregational and Presbyterian Association — Trip East in 1852 — Installation — Revival — Enlarging the Church — Summary of Fifteen Years — Ministers and Churches, 1848-1863 — Influence at Oregon City — Work at Portland — First Services There — Early History of the Church — Portland in 1863 — Erection of Second Church Building — Summary of Work at Portland — East Portland — North Portland — Mount Zion — New Churches and Ministers — General Missionary and Superintendent of Home Missions in Oregon and Washington — Early General Missionary Work — Oregon City — East Portland — Mount Zion — Beaverton — Olympia — White Salmon — Hillsboro — Tacoma, First — Old Tacoma — Port Gamble — Washougal and Mount Pleasant — Ritzville — Eight Mile Creek — Other Churches Organized — Church Building — Sabbath Schools — Associations — Trips East — Summary — Increase in Churches, Ministers and Associations — Principles of Work.

DR. ATKINSON'S ministerial labor was his great, his main work. He did many other things, but they were all subservient to this; they were the handmaids of religion.

His ministerial life was divided into three periods, as pastor of the Congregational Church at Oregon City, as pastor at Portland, and as General Missionary and Superintendent of Home Missionary work for Oregon and Washington.

When Dr. Atkinson arrived in Oregon, he found two Presbyterian ministers, Rev. Lewis Thompson and Rev. H. H. Spalding, one or two belonging to the Seceders, two Baptist ministers and two churches, three Cumberland Presbyterian ministers, a number of Methodists, with six missionaries and twelve or fifteen local preachers, some Campbellites and numerous Catholics.

He found, also, four Congregational ministers, and two churches; one near Hillsboro, organized in 1842, of which Rev. J. S. Griffin was pastor, and one at Forest Grove, of which Rev. Harvey Clarke was pastor. These two men had come to Oregon as independent Missionaries to the Indians, without any Missionary Society to support them, the former in 1839, and the latter in 1840. But when they reached Oregon, they found such work impracticable, settled on the Tualatin plains and began working among the whites. *

These churches together numbered twenty-five or thirty members. Besides these there were Reverends E. Walker and C. Eells, who had come to the country in 1838, as Missionaries to the Indians, but their mission had been broken up on account of the Whitman massacre, in November, 1847, they had been driven from their field, and reached Oregon City a few days after the arrival of Dr. Atkinson. †

After consultation with Rev. Mr. Clarke, it was thought best for Mr. Atkinson to remain at Oregon City,

* Rev. H. Clarke was born at Chester, Vermont, in October, 1807, and settled at Forest Grove, where he died, March 25, 1858.

Rev. J. S. Griffin was born at Castleton, Vermont, in November, 1807, studied at Oberlin, Ohio, and settled near Hillsboro, where he still resides.

† Rev. E. Walker was born at North Yarmouth, Maine, August 7, 1805, and graduated at Bangor Theological Seminary, 1837. After he left the Indian work he lived at Oregon City in 1848-9, and then moved to Forest Grove, where he labored in the ministry until his death, November 21, 1877.

Rev. C. Eells, D. D., was born at Blanford, Massachusetts, February 16, 1810, and graduated at Williams' College in 1834, and at East Windsor Theological Seminary in 1837. After he left the Indian work, he lived at Salem, Forest Grove and Hillsboro, in Oregon, and at Walla Walla, Skokomish, Colfax, Cheney, Medical Lake, and on the Puyallup reservation in Washington, still living at the latter place.

then the capital and metropolis of Oregon; Portland having, at that time, but very few houses. From the bluff back of Oregon City, says Mr. Atkinson, on his arrival, he counted ninety-five framed houses on the East side, and twenty-five on the West side, while the number which he could not see would increase the number to one hundred and seventy-five.

There was a Presbyterian Church there, which had been organized in 1844, with three members, by Mr. Clarke, and which had increased to seven; but it had preaching hardly once a month, though, in connection with the Baptist Church, sustained a Sabbath School of thirty or forty scholars, with Mr. Hiram Clarke as superintendent.

On the first Sabbath after his arrival, he preached to a room full in a private room of a house owned by Deacon P. H. Hatch. About two weeks after this, he went to a camp-meeting, which Rev. Mr. Clarke was holding at Forest Grove, and here, for the first time, he administered the rite of infant baptism, the subject being an Indian child, whose mother then united with the church. At the same time and place, he also assisted in the formation of the Oregon Tract Society. Plans were also made, at this time, in regard to Tualatin Academy, and the Congregational and Presbyterian Association of Oregon, of which mention will hereafter be made.

After Mr. Atkinson's return to Oregon City, the court room was fitted up and rented for church services, but after two years, the influx of United States troops compelled the church to move from this place, and it worshipped in the basement of a house which, in 1876, was owned by Mr. Thomas Charman. In the meantime, Mr.

Robert Moore, the leading Presbyterian member, having withdrawn, the church was changed to a Congregational one; the society was formed and incorporated; the church lot bought for two hundred and fifty dollars, and the church building erected. It was dedicated in August, 1850, and was the first formal dedication of a Protestant Church in Oregon. Thus the wandering ark settled down. Mr. Atkinson preached the dedication sermon, and was assisted in the other services by Rev. J. H. Wilbur, of the Methodist Episcopal Church; Rev. H. Johnson, of the Baptist Church, and Rev. St. M. Fackler, of the Episcopal Church. Only sixteen hundred dollars, however, of the entire cost, which was thirty-nine hundred dollars, was then subscribed. The rest was on the pastor's hands. Everything having been very expensive on account of the gold mines in California, and the rush of most of the men to them; lumber having been eighty dollars a thousand, carpenters' wages ten dollars a day, windows twenty dollars each, and other things in proportion. Mr. Atkinson, himself, did much of the work of clearing the land, stacking the lumber, and carrying brick and mortar; but at the close, found himself so deeply in debt that he was not able to free himself from it for more than ten years.

Through the efforts of Mr. Atkinson, the Congregational and Presbyterian Association was organized at the house of Rev. Harvey Clarke, at Forest Grove, Revs. Messrs. E. Walker, Lewis Thompson, H. H. Spalding, H. Clarke and G. H. Atkinson having met there for that purpose. Messrs. Thompson and Spalding were Presbyterians and the rest were Congregationalists. As a result, a constitution and by-laws were adopted which, in most respects, were similar to those which governed the body for forty years. The first annual meeting was held at Oregon City, September 20, 1848.

In 1852 Mr. Atkinson went East, largely in the cause of education for Oregon, but also in the interests of its Home Missionary work, and was not without success in both causes.

After his return, October 23, 1853, he was installed as pastor over the church at Oregon City. It was the first installation of a Congregational minister on the Northwest Coast. The sermon was by Rev. O. Dickinson; the installation prayer by Rev. C. Eells; the right hand of fellowship, by Rev. J. S. Griffin; the charge to the pastor, by Rev. H. Clarke, and that to the people, by Rev. H. Lyman.

The next year his church enjoyed a revival, and about twenty members were added to it, which was a cause of great joy to him, for when there were no spiritual results the days were dark to his heart. In 1857–8 his church building was enlarged and the tower and bell added, at a cost of a thousand dollars.

Besides preaching at Oregon City, Dr. Atkinson also had preaching stations at Clear Creek, the Philip Foster Settlement, Clackamas City, James Barlow's, Bogg's Prairie, Baker and Mark's Prairie, Linn City and Milwaukie. He also aided in the preliminary work at Portland, which resulted in the organization of the Congregational Church at that place, in 1851; and in 1854 and 1855, when that church was without a pastor, he was called there from one-third to one-half the time.

In 1863, when about to leave Oregon City for Portland, in his fifteenth anniversary sermon, he stated that, up to that time, eighty-two members had been enrolled, including the seven who were on the roll in 1848, thirty-eight having united by letter, and thirty-seven on profession of faith, of whom forty-seven then remained. Yet of these fourteen were absentees, and fourteen of

the remaining thirty-two lived too far away to attend often. These removals, owing to the lack of growth of the place, were a great cause of discouragement; Portland having rapidly grown up below Oregon City, on the river, so close as to draw away nearly all of its business, the era of railroads not having then begun, and the great water power of the place being as yet but little used for manufacturing purposes.

The contributions of the church during the same time were $15,258.79, or $1,017.25 a year. Of this, $104 a year was for the cause of benevolence, and the rest for home expenses. During the same time, the American Home Missionary Society aided the church to the amount of $7,600.

Owing to the debts which Dr. Atkinson incurred because of the church, there were great temptations to him to invest in land, or enter business. On this point he wrote: "I cannot commend any part of my commission more than this, to keep clear of secular cares and business. I have been on the edge of this fearful maelstrom too often, and, but for Divine help, should have been drawn into it. Strong have been, and are, the temptations to turn aside from the peculiar work of the ministry, and to connect the service of God with that of mammon. There is no safety but in a constant consecration of all we have and are to Christ, and a willingness to keep all for Him that we save, or to lose all, if need be, for His sake. Oh, for the spirit to do either!"

In a comment on this, the *Home Missionary* says: "It is hard to be looking after souls and dollars at the same time. But if the missionary may not assume the

pecuniary cares, neither must the pecuniary cares be permitted to assume him. He must receive an adequate support.*

During the time that Dr. Atkinson was at Oregon City, Oregon grew quite rapidly. The immigrations across the plains were large until about 1853, when Indian troubles prevented, for a time, much increase in that way. These were only settled by the Yakama war of 1855-6, and the Cœur d'Alene war of 1858. Soon after that, the country East of the Cascade Mountains was opened to settlement, and people began to settle there, especially in the Walla Walla Valley. In 1860, and the following years, gold mines were discovered in Idaho and Eastern Oregon, and people rushed in like a flood. A number of settlers also pushed their way to Puget Sound, so that in 1853, Oregon was divided, and the Territory of Washington was organized, while in 1859, Oregon was admitted as a State and the whole population of both Oregon and Washington had increased from about seven thousand, in 1848, to about eighty thousand, in 1863.

About sixty-six thousand of these were in Oregon, and the rest in Washington, while less than seventy-five per cent. of those in Oregon were in the Willamette Valley.

In the meantime, it was found that Oregon City was too far up the Willamette River to be the commercial center of Oregon, so Portland took that place, growing from a few houses, in 1848, to a city of 4,794 people, in 1863.

During the same time that Dr. Atkinson was at Oregon City, he was permitted to welcome several new workers to the field. Rev. Horace Lyman came in

*_Home Missionary_, February, 1855, page 237.

1849, and was at Portland until 1854, and at Dallas until 1857, after which he accepted a professorship in Pacific University at Forest Grove, where he resided the rest of his life. Rev. S. H. Marsh, D. D., O. Dickinson, Thomas Condon, Ph. D., and M. B. Starr, came in 1853; the first of these went to Forest Grove as President of Pacific University, where he spent his whole life; the second to Salem, where a church had been organized in 1852, of four members, of which Mr. Dickinson was pastor until 1867; the third, who was the first Congregational minister ordained in Oregon, and whose ordination sermon Dr. Atkinson preached at Portland, April 7, 1853, went first to St. Helens, then to Forest Grove, then to Albany, and then to The Dalles, where he remained until 1873, after which he spent three years as a professor in Pacific University, and since that time he has been professor in the State University at Eugene; the fourth went to Albany, to which place a church was transplanted, which had been organized with five members, at, or near, Council Bluffs, Iowa, by Rev. Dr. Wood, about May 1, 1853, and of which Mr. Starr was one member, the whole church having emigrated to Oregon during the summer. He remained at Albany and Corvallis until 1863, when he went to California. Rev. P. B. Chamberlain arrived in 1854, and remained at Portland until 1862, soon after which he went to Walla Walla, where he organized the first church in the Territory of Washington in 1864, and where he spent the rest of his life. Rev. W. A. Tenney came in 1856, and preached first at Eugene, then at Astoria, and next went to The Dalles, where he organized the first Congregational Church of that place in 1859. He then went to Forest Grove,

after which he moved to California, but returned to Oregon in 1871, again going to California in 1875. Rev. D. R. Williams also came in 1850, but after teaching at Forest Grove and preaching at Salem, he had returned East in 1853; and Rev. Harvey Clarke had died in 1857. These, with those previously mentioned, were the pioneer Congregational ministers of Oregon, four having come previous to 1840, two between 1840 and 1850, and seven between 1850 and 1860. During the same time one of these had died, one had returned East, and eleven remained in 1860, nor was there much, if any, change in 1863, when Dr. Atkinson left Oregon City.

During the same time, besides the churches already mentioned at Hillsboro, Forest Grove, Oregon City, Portland, Albany and The Dalles, small ones had been organized at Milwaukie, Corvallis, Dallas, Grand Prairie, Sand Ridge and Eola, but all, except the last one, ceased to exist previous to 1863, partly for want of pastors, and partly because of changes in the population, so that in 1863, there were seven churches in Oregon, with about two hundred and thirty members.

Dr. Atkinson continued to visit the church as long as it had no pastor, until 1865, on Communion Sabbaths, and often afterwards when without one, always exercising a fatherly care for it, as it was the church of his first love.

It was the privilege of the writer to be present at the meeting of the Congregational Association of Oregon and Washington, in June, 1878, when there was a celebration of the thirtieth anniversary of Dr. Atkinson's arrival in Oregon; a present of four hundred and four dollars and fifty cents having been given him, at that time, by the various churches connected with the association. On that occasion, Rev. D. B. Gray, then pastor

of the church at that place, said substantially as follows: "The more I live here, the more I am impressed with the value of Dr. Atkinson's work here, as it is seen in the growing and enduring fruit, which has come from the seed which was sown while he was pastor of this church."

Mrs. S. C. Hatch, one of the early members of that church, wrote, soon after Dr. Atkinson's death, as follows, in regard to Oregon City: "This town is full of memories of Dr. Atkinson's life and labor. Here was his first home, the birthplace of his children. The house in which they began their home-making, has been owned by one of the church members, and re-visited by Dr. Atkinson and his family for many years. His faith in the growth and prosperity of Oregon City never faltered. The church there mourned as for a father. The tributes of affectionate remembrance, given at the prayer meeting following the news of his death, were as sincere and loving as filial feeling could utter."

Dr. Atkinson was acting pastor at this place from 1848 until 1853; installed pastor from 1853 to 1864, and acting pastor afterwards for about four years, or about twenty years in all.

AT PORTLAND.— Dr. Atkinson's first services at Portland were in 1849, one of which was in a log shingle shop, with a batten door, a row of glass set in a log for a window, and shingle blocks for seats; and the other in an old shingle warehouse, the congregation crowding in among bales and boxes of goods.* Afterwards he assisted the church at times when they had no pastor,

*Rev. H. Clarke and Rev. J. S. Griffin had preached there occasionally previous to the time when Dr. Atkinson held these services.

but it was not until 1863 that he was called to be their pastor, and in July of that year he moved to that place, and began regular work.

This church had been organized and a building erected in 1851, through the labors of Rev. Horace Lyman, Mr. Atkinson preaching the sermon at the dedication. The church passed through many trials.

After Mr. Lyman resigned, in 1854, the church had no regular pastor for a year and a half, and seems only to have been saved by securing the services of Dr. Atkinson one-half of the time. The difficulty of obtaining capable ministers from the East, at that time, is seen in this crisis in this church. It took a year and a half of begging to induce a minister to come to take charge of it, in the future metropolis of Oregon.

In November, 1855, Rev. P. B. Chamberlain came, and during the five and a half years of his pastorate the church grew, and became independent of the Home Missionary Society. But toward the latter part of his pastorate the church was seriously divided; the Presbyterians, who had come back after the failure of their first effort at organization, again left to organize their present church, and the Congregational Church was very weak.

After Mr. Chamberlain's pastorate, the church tried again for fifteen months to secure a pastor from the East, but failed, and, turning to Dr. Atkinson, they invited him to become their shepherd. He accepted the invitation and removed to Portland.

In regard to this event the *Oregonian* said: "We are glad to learn that Rev. G. H. Atkinson, who, for fifteen years, has been a devoted and faithful minister at Oregon City, has received and accepted a call to become pastor of the Congregational Church in this city. We

congratulate the church and the community upon such an accession to it, as Mr. Atkinson is well known as an able and earnest preacher, with a heart that prompts him always to aid in every good word and work, and we sincerely hope that his residence in our city will be a constant and long-continued source of public benefit, and of happiness to him and his family." *

Portland and Oregon, about this time, had been taking on new life. The discovery of the gold mines in Idaho and Eastern Oregon, during two or three years previous, had brought in a rush of miners, the great majority of whom had gone through Portland, while the business of trade and freighting, which supplied those mines, had its headquarters largely at the same place. During Dr. Atkinson's pastorate there, and only a few years after he moved there, railroads began to be built, both on the East and West side of the Willamette River, beginning at Portland, all of which causes produced a constant healthy growth of the place.

When Dr. Atkinson began his work here the church numbered twenty members, six of whom were absentees. The morning congregations numbered only about forty or fifty, the evening service twenty-five or thirty, and the Sabbath School about sixty. While they had been without a pastor, the richer and paying part of the congregation had largely withdrawn, and had gone to other churches; still, in the Doctor's words: "The church and congregation, though small, were united. The spirit of prayer and toil were manifest. It was deemed no hardship to come through mud and rain to Sabbath worship, and the weekly prayer meeting was well attended by the members, and much interest was manifested. A female prayer meeting was held, and a

*See *Home Missionary*, November, 1863.

general interest was manifested in the church by its members. The annual week of prayer often continued a month." The evangelist, Rev. A. B. Earle, visited the city in 1867, and many were added to this church, as well as to the other churches of the place.

The old church became too small, and, in 1870, the present one was begun, and it was finished the next year, at a cost of twenty thousand dollars, and was dedicated August 6, 1871, Dr. Atkinson again preaching the dedication sermon. Before the first building was erected, he had secured the lots for it from the town proprietors, to be forever used for a Congregational Church, or to be forfeited to the legal heirs. Realizing that such a condition would work a great hardship should it ever become necessary to change the location, in 1870, before the second building was erected, he secured from Colonel W. W. Chapman a perfect title for one hundred dollars, one-half the sum which was usually charged by him in such cases.

During his pastorate the system of weekly giving was urged upon and accepted by the church. Nearly forty thousand dollars were raised for all purposes during this time, and an annual average of fifteen members — one hundred and thirty-six in all — were added to the church. His whole work here was from May, 1854, to November, 1855, and from July, 1863, to January, 1873, eleven years, in all.

He had the privilege of being present, in 1876, at the celebration of the quarter-centennial of the church, in connection with the General Association of Oregon and Washington, and to read an historical paper at that time, which covered the time of his pastorate.

During the time he was pastor of the First Church, he preached at three out-stations, and the work has

since resulted in the East Portland, Plymouth and Mount Zion Churches of Portland.

He began his work at East Portland in 1863, soon after his removal to Portland, his first effort being to urge two of the members of his church to purchase lots in East Portland, to be held for the benefit of a Congregational Church on that side of the river. This was done, and they were held several years for that purpose. The church was organized in 1871, while Dr. Atkinson was still pastor of the First Church, six of the eight original members having taken letters from the First Church for that purpose.

At North Portland, a Sabbath School having been organized, by invitation of some of the people, he began to preach at the house of Deacon G. R. Smith. These services were kept up, with some interruptions, for several years, until their church building was erected. After ineffectual attempts to obtain church lots near West Park Street, in 1865, and again on Tenth Street, it was resolved to cross the ravine and establish the mission enterprise at the corner of E and Fourteenth Streets. It was then beyond the residence of the people, and was thought to be too inconvenient by some, but Deacon Smith clung to the idea, Dr. Atkinson thought it wise, and Captain J. H. Couch and wife donated two lots for the purpose. The building was begun in 1867, twelve years before the organization of the church, and was slowly built, piece by piece, for several years, until 1874, when it was finished at a cost of two thousand four hundred and fifty dollars, the members of the First Church aiding the people of the neighborhood very materially in the work.

At Mount Zion the Doctor began to preach in 1865, often walking there, a distance of three miles, and back,

while preaching twice at the First Church. He also enlisted some of the members of the First Church in this work. Deacon H. M. Humphrey, especially, was earnest in it.

But all of this work proved to be too much for Dr. Atkinson's strength, so that he came near breaking down in 1868, and was only saved by a trip East in that year, returning in 1869, ready to take up the work again.

During the nine years and a half that Dr. Atkinson lived in Portland, and was pastor of the First Church, Congregationalism by no means grew as fast as the country. On account of the gold mines in Idaho and Eastern Oregon, the building of railroads in Western Oregon, the country grew, Portland grew, the First Church grew, and the churches which had already been organized grew some, but there was only a comparatively small growth outside of them. Churches were organized at Astoria, East Portland and Hillsboro, in Oregon, and at Walla Walla, and Seattle, and Bellingham Bay, in Washington, though the last ceased to exist after a time. The membership in all the churches increased from about two hundred and thirty to about five hundred and forty members. Twelve new ministers increased the working force. Five of these had been living here, and, after study, entered the ministry — D. B. Gray, E. A. Tanner, P. S. Horight, J. F. Damon and C. A. Huntington; one came to us from another denomination, J. H. D. Henderson; and six came from the East — D. A. Miles, W. R. Butcher, E. Gerry, W. J. Clark, C. M. Blake and W. R. Joyslin; but six of these left during the same time. Of the eleven who were here in 1863, one had gone to California, leaving sixteen in the field, of whom ten were engaged in preaching

quite regularly, and the rest were engaged in educational work, or in other pursuits, and preaching a little, but not regularly.

During the same time Oregon had increased its population from about sixty-six thousand to about one hundred and ten thousand, Washington from about fourteen thousand to about thirty-four thousand, and Portland from four thousand seven hundred and ninety-four to twelve thousand one hundred and ninety-two.

GENERAL MISSIONARY AND SUPERINTENDENT OF HOME MISSIONS IN OREGON AND WASHINGTON.— The facts mentioned in the last paragraph must have made that period a discouraging time to the regular workers. The number of churches increased very little, the ministers increased a little more, but hardly two-thirds of them were preaching regularly, while the country was making rapid strides in advancement.

It was not strange, hence, that the brethren had long felt that something more ought to be done.

As early as 1856, a Committee on Destitution and Supply had been appointed by the Congregational Association, which made frequent reports during the next nine years. It spoke of the work of other denominations, and yet added that notwithstanding all of their work, and of our work, whole counties, both in Oregon and Washington, were destitute, to a considerable degree, of an educated, Evangelical ministry, and the permanent institutions of the Gospel, and hence asked often that the Home Missionary Society would send out more laborers. But the supply was very small in comparison with the demand.

In 1865, this committee was replaced by a Home Missionary Committee, which continued until the organization of the Home Missionary Society of Ore-

gon and the adjoining Territories, in 1872. This committee, in 1867, requested that an agent be appointed for the region, and Rev. T. Condon was first requested to serve in this capacity, and after him Rev. O. Dickinson was nominated, but neither of them were able to accept the position, and the only plan left seemed to be to ask each church to send out its members, two by two, as Christ had sent out the seventy disciples, thus enabling each church to evangelize its surrounding region.

In response to appeals to the Home Missionary Society in 1868, 1869 and 1870, the society replied that it had not the means to support such an agent, nor even enough to support those who had applied to come as missionaries. Reliance by the churches on themselves was again urged, but only a little was really accomplished.

In 1871 the National Council was held, which gave a new impetus to the Home Missionary work, aided by a series of Home Missionary conferences in the Eastern States, and funds flowed more freely into the treasury of the American Home Missionary Society. Dr. D. B. Coe, secretary of that society, also visited Oregon, and received new ideas in regard to the work, and applied to Mr. Dickinson to become their agent, but he felt unable to undertake the work. Dr. Atkinson was then requested to undertake it, but after spending two weeks in exploration, he found that he could not do efficient work in this respect as long as he was pastor of the church at Portland.

The National Council also recommended that each State or Territory organize a Home Missionary Society for itself. TheOregon brethren thought favorably of this, and hence the Home Missionary Society of Oregon

and the adjoining Territories was organized in June, 1872, whose business it was to look after the religious interests of the destitute portions of the field, and make recommendations to the American Home Missionary Society.

Dr. Atkinson was unanimously chosen by this State organization and recommended to the National Society as the general agent or superintendent, and, having resigned as pastor at Portland January 1, 1873, he was appointed by the National Society as their general missionary for Oregon and Washington. He continued in this capacity until 1878, when, after repeated requests of the State organization, he was made Home Missionary Superintendent for the same region. This position he filled acceptably until June, 1888, when the field became so large that it was divided, and he retained the superintendency for Oregon until his death.

During Dr. Atkinson's residence in Oregon he had always taken much interest in this subject, but his pastoral duties had claimed his attention so that he had not been able personally to engage in the work. In the *Home Missionary* for September, 1855, is an appeal of his for more men, especially for Lane County and the Umpqua region, in which he speaks both of the mineral and agricultural resources of the region, and the permanence of the settlements there, but as no word had then come that anybody had been sent to the church at Portland, which had been vacant for some time, he said: "Hope deferred maketh the heart sick."

In the fall of 1859 he made an exploring tour to Puget Sound, by way of the Columbia River and the ocean, sending the results of that trip to the *Home*

Missionary, and about 1864, he made another into Eastern Oregon and Washington, going as far as the Idaho line.

In 1864, as Chairman of the Committee of the Association on Destitution and Supply, he wrote a strong appeal to the Home Missionary Society. In it he gave the information gathered in the last trip, and mentioned, describing the mines, the new growing towns, the wealth, the fields of labor, the destitutions and trials of the work, compared it with that of California, and closed with an appeal for men. In regard to these two latter points, he wrote: "Oregon is steadily receiving a fair accession of intelligent and valuable Christian helpers; yet, we know that the work here has been somewhat one of growth and of molding, more than of transplanting. It is, therefore, slower. Considering the population of our towns, cities and State, our Congregational cities and supporters compare favorably with those of California, or any other State of the West. But is not the final result of the latter as hopeful, if not more hopeful, than that of the former? What if it requires a generation, or two even, to infuse our educational and religious principles into the people of this Northwestern region, costing the life-work of many good men, and the money of your Society, will it not be worth the expenditure to fulfill the work?

"We are sending you all our gold in coin or bullion. Can you not send us some small per cent. back in currency to conserve the moral and religious interests of our miners, traders, farmers and mechanics? Shall we pour our millions into your great emporium, and will your merchants and manufacturers turn the back to us? Shall a few of us stand on these outposts to do the common work and duty of patriots and Christians, and be left without helpers?

"We believe that the American Home Missionary Society has labored too faithfully and too patiently in other Western States now to neglect any needy field, because it is so far off. We remember your cause in our contributions, perhaps more largely in proportion than our sister State below. We have our infant churches and infant colleges, less advanced, yet surely established. We have had an experience of labor and its reward; and have had such tokens of Divine favor that we feel encouraged to go forward, and never abandon our ground. We confidently look to you to lead on in this cause here, and send new laborers into this harvest."

In 1865, while on a visit East, he was requested by the Home Missionary Society to visit the Theological Seminaries, and lay before the students the claims of the field. This he did, heartily, though with no immediate results.

Again, in the *Home Missionary* for March, 1868, is another appeal of his for men, with a statement of some of the reasons for it.

These things, and these are probably only a few of the letters which he wrote on the subject, show how his heart was interested in the work during the time that he was engaged in regular pastoral work, and also how he was really being prepared for the labors which occupied him during the last sixteen years of his life.

It is impossible to state how much work Dr. Atkinson did during this time. The care of all the churches came upon him, both as pastor at different times of many of them, and in a general way in giving advice to those which were able to secure pastors of their own.

OREGON CITY.— After Dr. Atkinson resigned and removed from the place in 1863, as it obtained no

pastor, he continued to look after it, and visited it on Communion Sabbaths until 1865, when Rev. P. S. Knight was obtained, who remained about two years. In 1868, Rev. E. Gerry became pastor, who served until 1872, after which Dr. Atkinson acted as pastor from the four years from 1873 to 1877, preaching there generally about once a month, but sometimes twice as often. On January 1, 1877, Rev. D. B. Gray became pastor, and from this time on the church was not long without a pastor at any one time. Still, Dr. Atkinson always had a special interest in this church, as here had been his first pastorate — his first love, and when, for short intervals, the church had no pastor, it turned, naturally, to him to furnish a temporary supply, and also for aid in securing a permanent pastor.

EAST PORTLAND.— The first work in regard to this church has been spoken of in connection with Dr. Atkinson's pastorate at Portland. After the organization of the church in 1871, Rev. W. R. Joyslin became its pastor, thus serving until 1873. During this time church lots were secured, and a building begun, a brick basement erected, with a plan for an audience room above. At that time it was thought that the place would grow quite rapidly, but a reaction came the next year. Mr. Joyslin became Secretary of the Young Men's Christian Association of Portland, spending but little time with the church, and in 1873 removed from the State. Dr. Atkinson was then called to look after the church, and he did so for six years, until 1879, when Rev. E. P. Baker was secured as pastor. From 1873 to 1876, however, little was done, except that prayer meetings were held a part of the time, and pastoral visits made, as most of the members had moved from the place. That year the Sabbath School was reorganized,

under Deacon J. P. Sheffield, and in 1878 arrangements were made to complete the building. This was done during that year and the next, and when Mr. Baker was obtained, the church was turned over to him finished, so that his first sermon was the dedicatory sermon, Dr. Atkinson offering the dedicatory prayer.

NORTH PORTLAND.—The work which Dr. Atkinson began here as an out-station and Sabbath School, while he was pastor of the First Church, he continued until the spring of 1879, when he held a series of meetings, which resulted in a number of conversions, and on February 7th of that year, a church of seventeen members was organized, thirteen of whom united on profession of faith, and Dr. Atkinson acted as pastor of the church for about a year, when Rev. E. P. Baker took up the work in connection with that of East Portland. Mr. Baker acted as pastor for a year, when Dr. Atkinson looked after it for another year. Rev. E. R. Loomis was secured from 1882 to 1884, and Dr. Atkinson cared for it again for a year, after which Rev. G. H. Lee served it for another year, when Dr. Atkinson again acted as pastor from 1886 to 1888.

MOUNT ZION, PORTLAND.—About 1870, when pastor at Portland, Dr. Atkinson, besides holding his two regular services at the First Church, walked three miles to this place, in the afternoon, and returned and held a third service. Deacon H. M. Humphrey, who lived there, kept up a Sabbath School and Bible class for those who could not easily go to Portland, and preaching was continued, more or less, as time and strength were found, until the latter part of 1879, when considerable religious interest was found to exist, and on January 4, 1880, Dr. Atkinson organized a church there of eighteen members, and secured Rev. E. Rogers to care

for it. A church building was erected there, largely through the Doctor's efforts, at a cost of $1,313, which was dedicated January 3, 1882.

BEAVERTON.— In 1876, Dr. Atkinson began to preach at this place occasionally, though, at times, he was able to visit it only once in three months, on a fifth Sabbath. This work culminated in a church organization January 4, 1880, when Rev. E. Rogers was obtained to be pastor of this church in connection with that at Mount Zion. As at that place, so at this, a church building was erected largely through his efforts in 1881, at a cost of nine hundred dollars.

OLYMPIA, WASHINGTON.— During about a year and a half from November, 1876, to June, 1878, this church was without a pastor, and Dr. Atkinson was engaged to act in that capacity, and to supply the pulpit about once a month, although it was a hundred and twenty miles from his home. He encouraged the church to hold lay services during most of the remaining time, and to sustain the Sabbath School, and during the same time the church was newly seated, at an expense of two hundred dollars.

WHITE SALMON, WASHINGTON.— Dr. Atkinson organized this church May 4, 1879, with nine members, three joining by letter, and the rest on profession of faith. Services of some kind had been held there, more or less, for twenty years, but, during much of that time, only three or four families lived in the region. Still, when Sabbath came, they gathered at the house of Deacon E. S. Joyslin, Deacon E. S. Tanner or Deacon Warner, and a sermon was read; and once in a long time they were favored with one from a visiting clergyman. As the country began to fill up, other families moved into this region, but it was not until 1879

that it was thought advisable to organize a church. Three desired to unite by letter, but when the canvass was carried on, six others were found ready to join on profession, some of whom welcomed the organization with tears. Without a church home at first, their services were held during the first summer under an oak tree. Says the San Francisco *Pacific* of one of these services: "On a hill, under an oak, fourteen at communion; surely, apostolical simplicity is not unknown in our day."

HILLSBORO.—A small church was organized at this place in 1866, and for the eight years from 1876 to 1883, Dr. Atkinson acted as pastor of it, though only able occasionally to visit it. He, however, encouraged its members to work in the various union efforts of the place, moral and religious, and helped them to "hold the fort."

TACOMA, FIRST.—About as soon as the Northern Pacific Railroad determined to build a city at this place, Dr. Atkinson began to hold monthly services there, alternating with ministers of other denominations—an appointment he kept up for five years, either in person or by proxy. He bought two lots and secured two others by gift, all of which were given to the church. Through his efforts a large canvas tent was obtained, in which the services were held during the summer of 1874, and in which a Union Sabbath School was organized in May of that year, and a Congregational Church of five members, June 17, 1874. Not long after this, however, the prospects of the place diminished; people moved away; no additions were made to the church for three years, and at one time it was reduced to one resident member. Still, Dr. Atkinson held on, but it was not until the fall of 1877 that business began to revive;

several Congregational families moved to the place, and sixteen persons were added to the church in one year. In 1878 the church colonized, dismissing four of its members to form the church at Old Tacoma. In 1877 church lots were secured, on certain conditions, and the next year they were cleared. Dr. Atkinson continued to act as pastor until 1879, when Rev. J. A. Banfield was secured.

OLD TACOMA — (Now known as West Tacoma).— When the Northern Pacific Railroad determined to make its terminus at Commencement Bay, without announcing the precise spot, Dr. Atkinson, in August, 1873, began services in the school house at this place. At the close of the service a collection was taken to pay for a tent to be used for church purposes. The next Sabbath services were held in the tent, and it was used until the cold weather. Not long before his death, he sold the lots which he had bought and held for the church at this place, for three thousand dollars, the whole of which he gave to assist the church at its present site. Since his death the church has been incorporated as the Atkinson Memorial Church.

PORT GAMBLE, WASHINGTON.— About 1871, Rev. J. F. Damon began work at this place, and continued it for several years. There were periods, however, of considerable time, when ill-health and other causes prevented him from this work, and then Dr. Atkinson filled his place. Through his efforts a church building was begun in 1878, which was finished the next year, under the pastorate of Dr. N. W. Lane, Dr. Atkinson preaching the dedication sermon July 13, 1879. He also offered the ordaining prayer, and gave the charge at the ordination of Dr. Lane at the same place, March 30,

1880, and on the same evening preached the sermon at the organization of the church there, and gave it the right hand of fellowship.

PRINEVILLE. — This church in Eastern Oregon, was organized by Dr. Atkinson, April 11, 1880, with eleven members, after a week's earnest, Christian work among the people. But few religious services had ever been held there, and yet it seemed desirable that the Christians should come together in a union organization, and when this was done, Dr. Atkinson was chosen pastor. From that time until 1885, he was its acting pastor, assisted, however, considerably by Deacon C. H. Walker, as it was so far from his home that he was able to visit it only occasionally, the means of conveyance being a long stage ride from The Dalles.

WASHOUGAL AND MOUNT PLEASANT. — These places, a few miles apart in Skamania County, Washington, were visited by Dr. Atkinson in 1880. He found them a field much neglected by all denominations, and yet, with some people who were very thankful for Sabbath services. After two Sabbaths spent among them he organized a small church in each place, and he remained as pastor of them until 1885. In 1881 a church building was erected at Mount Pleasant at a cost of four hundred and fifty dollars, and in 1882, another at Washougal, which cost six hundred dollars. Having secured Rev. J. M. Pamment, as pastor of them both, in 1885, he then resigned.

RITZVILLE, WASHINGTON. — In April, 1882, Dr. Atkinson organized a church of six members, at this place, in Whitman County, and he acted as its pastor for a year.

EIGHT MILE CREEK — (Near The Dalles, in Oregon.) — Dr. Atkinson acted as pastor in 1885, of a

small church, which had been organized by him in 1879, and of which Rev. E. P. Roberts was pastor most of the time.

Thus some of the definite church work of Dr. Atkinson has been given, though not all, for in 1878 he was acting pastor of seven churches, one-fourth of the whole number, and, in 1880-81, of ten out of thirty-seven, though it must not be understood that he was pastor of all of these during the whole year, or even at any one time, but for months, and even years, as their pastors resigned, the work fell upon him of caring for them until new pastors could be obtained.

In addition to this, he was constantly looking after new fields, and introducing and encouraging new workers, so that there were very few Congregational ministers, who came either to Oregon or Washington, who did not first correspond with him, and very few pastorless churches which did not look to him for help in securing a minister. Thus he often visited Astoria, and helped it in its weak state, when that church had no one to look after it; assisted in the organization of the church at Dayton, Washington, July 15, 1877, and worked hard to purchase for it its present church building in 1882-3, at a cost of three thousand dollars; preached the sermon at the dedication of the church at Colfax, Washington, September 7, 1879; organized the church at Yakima, Washington, April 27, 1879, and assisted in securing the money to build its church home in 1882-3; organized a church on Lake Washington, near Seattle, March 7, 1880, and another at Ashland, in Southern Oregon, of fifteen members, a region toward which he had often looked for more than thirty years, and into which he had sometimes introduced workers, but with no permanent results. At one time,

too, the church at Seattle, in its early years, was so deeply in debt, with a mortgage on its building, that it was likely to lose its home, whereupon Dr. Atkinson went on to the streets of Seattle and begged the money which saved it, when the church were so discouraged that they felt that it could do no more.

CHURCH BUILDING. — Knowing that a church organized without a building was much like a family without a home, liable to be scattered and die, he constantly worked for this object. Not only did he urge the churches to build, but he often aided them from his own purse. He sometimes bought church lots, where he foresaw that a town would grow, and a church organized, before there was a church, or much of a town. Thus, he built the first church in Tacoma, about 1874 — a large tent, in which the first Congregational Church of that place was organized. In Old Tacoma he owned the church for a time, and in other places worked for the same object in similar ways; or by early securing church lots as a gift, or by purchase when they were quite cheap.

But he had not money enough to do all that he thought ought to be done, in addition to what the churches did, so in some of his trips East he made it one special object to raise money for this purpose, and during his trip of 1880–81, he secured enough to pay the last bills on more than a dozen small churches.

His plan in raising money for this purpose is seen in the following circular, issued by him while East in 1881: "I desire to ask if your church and congregation will aid us to pay last bills on *one* Congregational Chapel in Oregon or Washington. It will cost one hundred and fifty, or two hundred to three hundred dollars, to be paid in 1881. To make the thing definite and of reciprocal

interest, a church here adopts a mission church there, and helps it to build a chapel through the American Congregational Union; the Sabbath School aids that mission Sabbath School, ten, or fifteen, or twenty dollars per year, through the American Home Missionary Society (Sabbath School department). A correspondence is begun, and both giver and receiver are blessed. When a Home Missionary pastor is secured, the Home Missionary collection of the helping church can be applied as far as needful for his support. This definite work has details of great value, beyond more general appeals.

"I have several such mission churches needing just such help. They are standing still, or actually declining, for want of a definite friend and supporter. A strong arm to lean upon, and a strong heart to sympathize with them now, would save them, and make them a saving power in communities and to other churches. I think that your church can find a rich blessing if it adopts and brings up such a protege. I know you are liberal, and the 'liberal soul shall be made fat.'"

On account of the money thus secured, it was a pleasure for him to report in June, 1882, four church buildings finished, with a similar report the next year in regard to four more. And thus, the money which he obtained was soon used. The necessity of it, and the way in which they continued to crowd upon him is, however, seen in the fact that, in 1884, he was obliged to report thirty-three houseless churches, and twenty-three pastorless ones, out of a total of seventy. The people came to the country, and churches were organized faster than money could be obtained for either pastors or church buildings. Thus, in June, 1880, he reported ten new churches organized in Oregon and

Washington during the previous year; in June, 1884, fifteen; and in June, 1887, ten more; though all years did not increase the number as rapidly.

PARSONAGES. — He also worked to induce the churches, and especially the women in them, to build parsonages, of which there were almost none in his field previous to this work of his. He brought this subject into his annual report, and had the satisfaction of seeing decided progress in this direction.

SABBATH SCHOOLS. — When Dr. Atkinson came to this Coast, in 1848, he brought with him quite a number of Sabbath School books, not only for his own school, but also for other children.

In 1878 he was chairman of the sixth Sabbath School Convention of Oregon and Washington, at Portland, and delivered the address of welcome, and another on the place of the Sabbath School in its relation to the church.

In 1880-81, when he was East, amongst all his work in visiting Theological Seminaries, and other places to obtain ministers, in raising money to build churches, and to aid colleges, and the like, he found time to secure thirty-six libraries for needy Sabbath Schools in his field.

In addition to this work, no one was more faithful in attending the annual meetings of the Congregational Association of Oregon and Washington, except when he was absent in the East, at which meetings he often served as secretary or moderator; he also attended a large number of the meetings of the local associations after their organization; he first suggested the Pacific Coast Congregational Council, which began in 1888, at Portland. At these meetings he was universally expected to have an address, report, or paper ready on some

phase of Christian work, and, in fact, to be ready to say something on almost any subject that was brought before the body. He was thus faithful in his attendance on these meetings, because he believed that the influence and inspiration which were generated there, would be carried back by the various workers to their fields of labor, and help in building up Congregationalism and Christianity as no other influence would.

He also made eight trips East, in 1851-52, 1865, 1868-9, 1871-2, 1876, 1880-81, 1884 and 1886. On four of these trips he was delegated to the National Council; at Boston in 1865, at Oberlin in 1871, when he was assistant moderator, at Saint Louis in 1880, and at Chicago in 1886. He was also present at the one at Albany, New York, in 1851, though probably not as a delegate, as he went East at that time largely on educational business. In 1865 he also went in the interests of prison reform, in behalf of the State of Oregon. In 1876 he went at the request of his brother, Charles Atkinson, of Moline, Illinois, who was very anxious that he should visit the Centennial Exposition at Philadelphia, and who paid his expenses. In 1884, he went at the request of the American Home Missionary Society, so that he might be present at Saratoga, New York, with other Superintendents of Home Missions at the annual meeting of the society. In 1886, with Mrs. Atkinson, he also attended the meeting of the American Board of Commissioners for Foreign Missions.

The want of means of the Home Missionary Society, however, cramped the work greatly. Thus, in 1878, large plans were abandoned for want of money. In 1879-80 his field was granted only fifteen hundred dollars, and the collections on the field, besides his own

salary as General Missionary, and to supplement this, he urged the people to give more; a cent a day was a favorite plan of his.

But persistent earnestness and steady need, with constant growth, brought more money from the Society — fifteen thousand dollars in 1883-4; nineteen thousand the next year, and the field grew so large that, in 1883, Rev. C. C. Otis was appointed as General Missionary for Puget Sound, and in 1888 the field was divided according to State lines, and Rev. R. A. Beard was appointed Superintendent for Washington, while Dr. Atkinson retained that of Oregon until the time of his death.

It is impossible to state how much work Dr. Atkinson did during the last sixteen years of his life. For several years he reported his work to the General Association of Oregon and Washington, beginning with 1875, and ceasing with 1883. During these nine years he traveled seventy-four thousand, four hundred and sixteen miles, an average of eight thousand, two hundred and sixty-eight a year; held one hundred and ninety-five communion services, or twenty-two a year; preached nine hundred and fifty-one sermons, an average of one hundred and five a year, besides attending a large number of funerals, and delivering many temperance addresses; held four hundred and thirty-eight prayer meetings, an annual average of forty-eight; organized twenty-seven churches; dedicated fifteen church buildings, and had in charge an average of seven churches and five stations each year, the number ranging from eight to fourteen. During seven of these years he received three hundred and eight members into various churches, an average of forty-four a year; wrote four thousand, seven hundred and forty-six letters and postals, or six hundred and

seventy-eight a year; besides an annual average of more than twenty-one newspaper articles for six of the years —one hundred and twenty-nine in all.

It was hence not strange, but rather very fitting, that the Secretary of the Home Missionary Society for Oregon and its adjoining Territories, Mr. I. A. Macrum, made use of the following words of praise in his reports, at various times, between 1877 and 1880: "I think I express the feeling of the entire committee [of that Society] when I venture to say that no truer or fitter man for the oversight of the general missionary work on this Northwest Coast could be selected than Dr. Atkinson, combining, as he does, in a large degree, experience, skill, and devotion to his work. Although the years increase upon him, yet his zeal in the work seems to increase also. He is always willing, wherever duty calls; but the field of his labors is large, and its needs and wants continually multiplying, and, on more than one occasion, he has attempted to do more than his strength could endure. As St. Paul visited and sent his words of encouragement, by epistle, to the churches from Antioch to Rome, so Dr. Atkinson is to be found, by his presence and his letters, from Fidalgo, on the North, to Albany, on the South; from Astoria, on the West, to Spokane, on the East. His travels have been by land and water, on foot and by stage; over the mountains and through the valleys, and his strength, like that of Moses, seems not to abate. The Master seems to say to him: 'As thy day, so shall thy strength be.'"

During these sixteen years of such work, he saw the Congregational Churches of Oregon, Washington and Western Idaho increase from twelve to one hundred and four; the membership from about five hundred and forty to three thousand, two hundred and thirty-seven;

and the ministerial force from sixteen to eighty-three. The single General Association grew also into two State Associations, with five local auxiliaries; the Puget Sound Association, organized in 1879, at first independent, but afterwards auxiliary; the Willamette Association, organized in 1880; the Upper Columbia Association, in 1884; and the Mid-Columbia Association in 1885.

During this time Oregon and Washington had increased their population so that they had not far from four hundred thousand people, Portland having about forty thousand.

In a paper on "Our Debt to Home Missions," prepared in the latter part of his life, Dr. Atkinson gave the facts which produced the principles which governed him during his whole life, with reference to this subject, and caused him to thus spend and be spent in the cause, when many others would not come to this Coast to thus work, while some, who did come, grew discouraged and left. He says: "For nearly three centuries the sower and the reaper have walked side by side rejoicing. That was a glad morning among the last days of 1620, when the cannon on the rough log fort rang out the Sabbath peal, and the woods and hills re-echoed, God's holy day has dawned, and His service is first duty and our strongest defense.

"That was another glad day when John Harvard and his fellow colonists, chiefly ministers, brought their gifts of books and money, and said: 'Come let us build a college for New England as we have left in Old England, that our sons, and their sons, may have the knowledge and discipline of mind, which we have acquired, in order that they may wisely conduct the affairs of the churches and the colonies, that we are founding.'

"That was a wider view of Home Mission work, when all of the colonists said: 'Let us have a free school for every settlement, and a grammar school for every hundred families, that our sons and our daughters also may all have the rudiments of learning.'

"Those Hartford, New Haven and East Windsor colonies, a hundred miles away from Boston, could not hope to keep pace with Massachusetts, and so they brought books and prayers and money and counsel, to found Yale College, and the academies and common schools of Connecticut. Later, Wheelock and Moore took pity on the upper settlements of the rich Valley of the Connecticut, and said: 'Let us found Moore's Indian charity school, giving the white boys the privilege to attend,' and this became Dartmouth College.

"Ministers met, and said: 'Let us provide the Gospel for those scattered families,' and so they agreed to go, one or two for a month, while the others would supply their places. Thus the wilderness had churches and schools planted, and began to bud and blossom as the rose. Later, the Province of Maine, held by Massachusetts, under ownership and legislation, began to claim sympathy and help, and for their sons, Bowdoin College and Bangor Seminary were founded, and other colleges by other denominations, with clusters of free schools and academies, until the whole State was lighted up.

Williams, Brown, Amherst, Vermont University and others sprang from special needs. Thus New England has been a Home Missionary field, with sowing and reaping for two and a half centuries."

Brought up among such results of Home Missions in New England, it was Dr. Atkinson's life to do what he could to help Oregon and Washington to become like it.

CHAPTER III.

EDUCATIONAL AND OTHER WORK.

Common Schools — Academies — Colleges — Tualatin Academy and Pacific University — Whitman College — Chinese — Indians — Missions of the American Board in Oregon — Other Work — Resources of the Country — Literary Labor — Last Sickness and Death.

COMING, as he did, from New England, Dr. Atkinson believed not only in the Christian church, but also that the Christian school, academy and college ought to go hand in hand with it, and hence he began to work for these almost as soon as he landed on the Coast.

COMMON SCHOOLS.— Dr. Atkinson's first work in this line was to bring with him, when he first came to this Coast, about two thousand dollars worth of school books, a much needed supply at that time.

Soon after his arrival, he engaged with others in securing the common school system of Oregon from the Legislature of 1849, Governor Joseph Lane also favoring the same, when such men as Dr. John McLaughlin, former governor of the Hudson Bay Company, who had not been educated up to this idea, opposed it, and Oregon, when he arrived, was without our common school system. September 4, 1848, he wrote that there were no free schools, no school districts, no appropriations for education, and no plan for it, but that only a few subscription schools existed.

He was the first school superintendent of Clackamas County, and in 1861-2, was the first principal in securing the city graded schools of Oregon City. He was also county superintendent for Multnomah County for

two terms after he moved to Portland, and rendered efficient service in building up the excellent system of public schools, which now prevails in that city. *

During February and March, 1880, a sharp discussion of the public school system took place in Portland, many complaints and charges having been made against the system in general, and especially against the High School. The annual meeting of the district was held March 1, 1880, and at that time Dr. Atkinson called attention to these complaints, and offered a series of resolutions, in accordance with which a committee of eleven was appointed — only nine of whom, however, served — of which Dr. Atkinson was chairman, who were to investigate the charges and report July 12, 1880.

The complaints were that the machinery of the schools was too cumbersome and expensive, that there were too many studies, that the High School was not a proper part of the system of public education, that foreign languages, higher mathematics, and several branches of natural science — so-called — should not be taught in the public schools, and that those who desired for their children an education beyond that given in the common school, should pay for it.

The work of investigation was a great one, as the instructions were for the committee to visit the schools, examine the text books, the modes of instruction, the system of classification, the results or fruits so far as they could be seen or known; the absolute and relative cost of public instruction per pupil enrolled, per children of school age in the city, and per dollar of assessable taxes; the habits of neatness, order, diligence

* History of the Willamette Valley, page 899.

in and around the schools; the effect of the studies and methods upon the physical, mental, and moral health, and upon the fitness of the pupils for the practical duties, and the hard work of life. They were to seek information from every accessible source, and to report in the form of statements, tables, comparisons or otherwise, whatever facts they could find, and also to present by resolution or suggestions, any change in the public schools, which, to them, might seem wise. They were especially to investigate the High School and report in regard to it.

This committee was divided into five sub-committees, who made reports from time to time, all of which were placed in the hands of the chairman, who prepared the final report. This report was very full and referred to all the charges. A few criticisms were made, but the system on the whole was sustained, the report was adopted at the adjoured meeting without a dissenting voice, two thousand copies of the whole proceedings were ordered printed in the seventh annual report of the City Superintendent of the public schools of Portland, for the year ending June 25, 1880, and the thanks of the district were given to the committee for the diligence, impartiality and care with which it had discharged its trust, and for the explicit and able report presented through its Chairman.

Says Professor T. H. Crawford, then City Superintendent of the schools of Portland: "I am glad to say what I have said many times, that to no other person are our city schools indebted for their efficiency and prosperity, as to Dr. Atkinson. His greatest work was in connection with the controversy concerning the High School question, which he forced to an issue in 1880. The full report of that matter is found in the Seventh City Report. You will see the Doctor's hand all

through the document. It is methodical, thorough and conclusive. During the formative period of our city schools, in 1880 and prior, Dr. Atkinson often wrote articles on the different phases of the school question for the city papers."

On account of what Dr. Atkinson did for the public schools of Portland, the North School has, since his death, been named the Atkinson School.

ACADEMIES.— Not long after his arrival in Oregon City, he began work to establish the Clackamas County Female Seminary at that place, in which he succeeded. He constantly served on its board of trustees, was the agent in erecting the building in 1850–1, at a cost of ten thousand dollars, and went East in 1852, partly in its behalf, when he procured teachers for it, and in 1861–2, himself taught in it, whereby he succeeded in freeing himself from debt, the first time in fifteen years. These debts were upon him mainly because of what he assumed in the erection of the church and this seminary at Oregon City.

Between 1880 and 1889, he also served on the board of trustees for Fidalgo Academy, in Northwestern Washington; Cheney Academy in Northeastern Washington; while at the same time he founded Steilacoom Academy, between Tacoma and Olympia, purchasing, for its benefit, forty acres of land near Lake View, a few miles from Steilacoom; an institution which, if it had been allowed to live, according to the wish of its founder, would have been, in the opinion of some competent to judge, almost exactly what the Congregationalists of Puget Sound need, and the land he secured for it would now be worth to it fifteen or twenty thousand dollars.

COLLEGES.—While Dr. Atkinson believed that Christian Academies would not antagonize the public schools,

but would rather aid them by the force of their Christian, yet non-sectarian influences, he also felt that a higher Christian education was needed, and so, at the same time he worked for Christian colleges.

On making a visit to New York, in 1847, Dr. Milton Badger, then Secretary of the American Home Missionary Society, introduced him to Dr. Theron Baldwin, Secretary of the American College and Education Society, then newly established, to found a Christian college in every new State, Dr. Baldwin said to him: "You are going to Oregon. Build an academy that shall grow into a college, as we built Illinois College."

Dr. Atkinson kept this in mind, and about two weeks after his arrival at Oregon City, he went to Forest Grove, and there mentioned the remark of Dr. Baldwin to Rev. Harvey Clarke, and suggested the need of an association of our churches and Christian brethren, so as to choose trustees. This meeting was held at Oregon City, September 21, 1848. The trustees were chosen and requested to incorporate the institution which has since become Tualatin Academy and Pacific University, Dr. Atkinson having been one of the original trustees. Early in April, 1852, he foresaw that the institution must be put on a more solid basis by an appeal to the friends of higher education in the East, through the American College and Education Society, and he also thought that the society would agree to support one instructor in the institution. With these ideas, and a commission from the trustees, having also other objects in view, he went East that year. He carried with him the following paper, signed by the trustees, which he had printed, and which was endorsed by Doctors M. Badger and D. B. Coe, Secretaries of the American Home Missionary Society, R. S. Storrs, Jr.,

Henry Ward Beecher, Gardner Spring, George B. Cheever, William Adams, T. H. Skinner, S. H. Cox and Edwin F. Hatfield, and by Messrs. M. H. Newman, Henry Ivison and A. S. Barnes and Company.

"TUALATIN ACADEMY.—The undersigned, President and Trustees of Tualatin Academy, in Oregon Territory, beg leave to commend this Institution to the patronage of the friends of education in the Atlantic States.

"Oregon is practically five thousand miles from the colleges and the higher institutions of learning of our country. It has been in process of settlement for about ten years, and principally from the pioneer classes of the Western States. For seven or eight years Jesuit priests have been establishing permanent institutions of learning at great expense, while also striving to gain popular favor. The need of having our own schools, and those of a high character, and upon a permanent foundation, became, therefore, not only very obvious, but very urgent to us. Early in 1849 we obtained an act of incorporation for Tualatin Academy, with the privilege of adding a collegiate department. Since that time our primary school has been in successful operation, and the institution has been widely gaining the confidence of the public. It is located in a healthy place, called Forest Grove, on the border of two broad and beautiful prairies, having in distant prospect three lofty mountains, covered with perpetual snows. It is central, and easily accessible from all parts of the Territory. Two hundred acres of choice land were donated to it, and have been laid out in acre lots, about forty of which have been sold, at from one hundred to two hundred dollars each, to defray past expenses. A large and commodious building has been erected, and in part finished, at an expense of seven thousand dollars, five-sevenths of which is paid. We wish now to endow college professorships for the institution: First, so as to continue the education of those young men who have left, and who are leaving institutions in the States, and emigrating with their friends to Oregon, not to return; second, to educate teachers and public men; third, to elevate the character of our common schools and academies; fourth, to promote, as a college always does, the general interests of education and religion; fifth, to save our youth, who are to become the leading and most enterprising minds, from Jesuit Seminaries, to which they will resort, unless we have one with superior advantages.

"Feeling the necessity of immediate action, we have done what we could, and, while relying upon Divine favor, as in all the past, we turn to *you*, who know the value and perpetual influence of the institutions established by our fathers, and we ask for aid enough to continue and

perfect the work, already so auspiciously begun. For this purpose, we have commissioned one of our board of trustees, Rev. G. H. Atkinson, as our agent, hoping that he will meet with philanthropic and Christian men, who, like Harvard, Yale, Dartmouth and Bartlett, will respond to his appeals."

Dr. Atkinson secured what he wished, the adoption of the institution by the College Society, some funds and books for it, and also obtained its first president, Rev. S. H. Marsh, advertised the school, and secured friends for it.

For this college he labored as long as he lived, serving on its board of trustees, and as its secretary, from the first until the time of his death, between forty and forty-one years; for it he prayed, making it a special object of prayer every Wednesday, for many years, and at his death, he was the only one of the original trustees still on the board, and had been so for about twenty years.

In 1885 he was elected its financial agent, and as such secured ten thousand dollars for the institution from his brother, Charles Atkinson, of Moline, Illinois, for a Christian scholarship fund. On account of the free tuition for a number of pupils in the State, he felt that some provision of a similar nature must be made in regard to Christian institutions, and, hence, one great aim of his during the latter part of his life was to secure funds for them, the income of which would be used to pay the tuition of worthy, poor, Christian students. His brother favored his plans, and hence gave for this purpose.

Finding himself unable to go East and canvas for funds for the institution as he had hoped, when he was elected financial agent, on account of his Home Missionary duties, he labored as he could with his pen. In a long letter to Rev. Dr. E. A. Park, of Andover Theo-

logical Seminary, his teacher, September 8, 1886, who he hoped would influence some rich benevolent men of that place to give to Pacific University, he gave some facts and statistics about the institution, spoke of the resources and future of the country, as it loomed up to him, and then added: "A tremendous problem is upon us for solution. We must, as Christians, rise to the occasion, or be overborn by the mastery of events. New England had two centuries of slow growth and confirmed character. Some may object that our Western growths are too rapid to be strong. The task of securing solid Christian learning may seem futile amid such flow and reflow of social elements; but courage is born of danger, vigor thrives by testing power to the utmost. Western patriotism went through the war manfully, and returned to the arts of peace, with gladness and quiet dignity. In the conflict for great principles our Western pioneers at the front and all along the lines, are prompt and usually victors for the true and the right. "It is of such tried men, and by them and their families, that we are striving to build up Christian institutions. The task has been in part a success. It is possible. Christ in all His grace, love, tenderness and power, is equal to every exigency of His Kingdom. The past is the lesson for the future. The momentum gained by our Pilgrim and Puritan fathers, in principles, tested in their homes, in their churches, and in their institutions of learning, constitute a reserve force, with which to invest the Continent from ocean to ocean. We, at the front, are only pioneer agents of the churches, and benevolent holders of wealth, to begin this service. We must continue to draw upon these resources.

"But it may be asked, why those who grow rich in a country, cannot provide for all its religious and educa-

tional needs? Much is done by the few pioneers to build up their Christian institutions. One church and congregation of which I was pastor for fifteen years, gave two dollars for church and benevolent objects, for every dollar received from the East. But a large majority, who come to make money, do not give to Christian churches or schools. We must depend upon those who love our Lord's Kingdom, and who are trained to habits of benevolence, to make bequests to it. I fear that my long letter will tire you, yet I know that you love Zion and her sons, and their services for her welfare. You will notice Messrs. Lyman, Dickinson and Atkinson, your former pupils, are Trustees of Pacific University. We shall try to hold it for Christ's Kingdom. We know your intense anxiety for sound Christian learning, and we mean that these colleges shall be eminently Christian."

He wrote two historical sketches of the institution, one for the Centennial, in 1876, which was published in newspaper form, and the second at its fortieth anniversary in June, 1888, which was published in connection with the Minutes of the Congregational Association of Oregon and Washington for that year.

WHITMAN COLLEGE. — When this institution was first incorporated as Whitman Seminary, in 1859, by the Legislature of Washington Territory, he was one of its trustees. Subsequently he resigned, as for many years the expense of money, and time required to attend the trustees' meetings, were so great in those early days, that it was impracticable for him to attend the duties which he felt developed upon him. Nevertheless, he never lost his interest in it. That institution has had its dark days, and at one time was thought to be dying, or nearly dead. It was at this time that Dr. Atkinson

again took hold of it, and in 1880–1, while East, secured the promise, from the College and Education Society, that it should be put on their list as soon as it could fulfill their conditions in regard to the organization of a college class. This was done as soon as practicable; the next year its name was changed from seminary to college by the Legislature, and he was again elected a trustee, a position he filled until his death, and from that time the institution took a new lease of life under President A. J. Anderson. At the commencement, in June, 1888, the last one he ever attended, he promised to give it five hundred dollars as a part of an endowment, on the Christian scholarship plan, which he so much favored for Pacific University.

At the time he secured the promise of its adoption by the College Society, in 1880–1, as its financial agent, in behalf of the trustees, he issued the following circular:

"WHITMAN SEMINARY.—This institution was established about fifteen years ago, in Walla Walla, Washington Territory. It has aimed to be a worthy memorial of Dr. Marcus Whitman—the martyr missionary and patriot. It has done good school work for hundreds of pupils of both sexes, but lack of funds prevents its growth and larger influence as an academy. A grant of four acres was made to it by Dr. D. S. Baker, in Walla Walla, now a city of four thousand people, on condition of its continuance as a school. It has a wooden building of two stories, with seat room for about a hundred pupils, and an endowment of one thousand dollars, given by Rev. C. Eells, a missionary co-laborer of Dr. Whitman, the income of this fund is mostly used to keep the building and fence in repair. The school has been often suspended for want of means to secure good teachers, and has thus exposed the title to its valuable site, and has also lost prestige and influence in a growing community. It can recover strength, and extend a far wider usefulness, and be a permanent educator, if it can secure a few thousand dollars endowment. It can be the germ of a Christian college for a large section of the upper Columbia basin in Oregon and Washington. We earnestly plead for help, that it may be saved to the cause of learning, and become a center of Christian life and power."

Not only did he work thus for this object of education, but he also labored to induce our churches to work in the same way, first, with his church at Oregon City, which he induced to give liberally to the Female Seminary at that place, and Pacific University; and also at the meetings of the Congregational Association, so that all the churches of the region would be in close bonds of sympathy with our Christian institutions of education.

Thus it was not strange that Honorable John Eaton, Commissioner of Education at Washington, selected him to report on education for Oregon and Washington. Says President Eaton, in regard to this: "In all the varied service to the different phases of education in these formative States, which the Bureau was enabled to render during the sixteen years of my supervision, I was specially indebted to him. His information was promptly furnished and trustworthy; his opinions carefully matured and thoroughly safe."

CHINESE.— For many years Dr. Atkinson was one of the vice-presidents of the American Missionary Association, whose work on this Coast was mainly among the Chinese and Indians. In this work he was deeply interested. He believed that all men were created free and equal, and, as such, were entitled to certain inalienable rights, among which were life, liberty and the pursuit of happiness, together with the greater blessings of the Gospel. He always felt that a man was a man, of whatever race or color, and entitled to the protection of the law. He was ready publicly to reply to Senator Sargent, of California, when he proposed to exclude the Chinese from the United States, and publicly and privately stood by and honored the *Oregonian*, and those who sympathized with it, in 1885, when Chinese

riots and expulsion took place in some of the cities of Puget Sound and elsewhere, and when Portland was over a train of dynamite on the same subject, and only a spark was needed to blow the place to pieces.

But besides their political rights, he believed that they needed the religion of Jesus Christ, and when pastor of the First Church at Portland, he encouraged Christian work among the Chinese at that place, and carried on some in his own church.

INDIANS.—Those who have attended the Congregational Associations of Oregon and Washington, from the time that President Grant, in 1861, adopted what has been called the peace policy, and even many years before that, know how earnestly he championed the cause of the Indians. He often spoke in behalf of their civilization and Christianization; he prepared essays on the subject, and saw that proper resolutions were passed and forwarded to Washington. He visited the Warm Springs, Puyallup, Skokomish and Neah Bay Reservations, that he might learn the facts as they were on the field, and wrote for the papers in regard to these reservations, and the general idea of uplifting them. He believed that the Indians ought to be treated as individuals, as soon as practicable, and not as tribes, with individual rights as men, and did very much in many ways, as he was able, to carry forward an idea which originated, evidently on this Coast, with the Christian workers among the Indians, but spread among other Christian workers and reservations until it reached Washington, and has become the fixed policy of the Government, sanctioned by the Dawes Bill, in 1887—lands in severalty for Indians on reservations.

He also worked earnestly to establish Indian Industrial Training Schools, similar to those at Carlisle, in

Pennsylvania, and Hampton, Virginia, and often visited the one for Oregon and Washington, at Forest Grove — afterwards removed to Chemawa — and saw that suitable resolutions were passed in regard to it, both by the Congregational Associations, and the trustees of Tualatin Academy and Pacific University.

His heart also went out to the natives of Alaska, neglected as they were, for a long time, by the Christian people of the United States, after that Territory was purchased by our Government. And, at first, previous to the time when Dr. Sheldon Jackson devoted himself to the people of that region, he was one of the chief sources of information in regard to that country, information which was used privately with philanthropists and statesmen, and also publicly, by the United States Bureau of Education, at Washington, to prepare the way for the establishment of the law and order, which was pledged to that country by the terms of our purchase.

Having, in early life, offered himself to the American Board of Commissioners for Foreign Missions, it was but natural that he should ever afterwards be interested in their work. Not only did he interest the churches, of which he was pastor, in the general work of Foreign Missions, as every pastor should do, but he took up its special work on this Coast.

Just as he arrived in Oregon City, in 1848, he found the work of that Society on this Coast done, because of the Whitman massacre, and the remaining missionaries entering Oregon City not far from the time he did. They were then naturally discouraged, and some of them felt that their work was lost. But after he had talked over the matter with them, and waited long enough to see some of the results, he felt that, both

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nationally and religiously, that work was not a failure. So, in 1865, while in Boston, he called on Dr. S. B. Treat, Secretary of the American Board, and told him so. Dr. Treat was considerably surprised, and doubted it, but Dr. Atkinson told him where he might secure more evidence. He did so, and used it to some extent.

When, however, Dr. Atkinson was East in 1868, he felt that the American Board had not made enough of this, and told Dr. Treat so. Said Dr. Atkinson: "You have thought your Oregon mission a failure. It has been a wonderful success as a mission;" and reference was made to the later spiritual results among the Nez Perce's Indians, and to the National results in helping to save an important part of this Coast to the United States. Dr. Atkinson also urged Dr. Treat to make more use of these facts than he had done in order to arouse interest in the missionary work. Dr. Treat in reply urged Dr. Atkinson to speak of them at the next annual meeting of the American Board, then soon to be held at Norwich, Connecticut. Dr. Atkinson did so, and brought out in a clear light the results of Dr. Whitman's trip East in 1842-3. It created a sensation, for it was one of the most striking and greatest of all the addresses delivered there by that great body of men. Dr. Rufus Anderson, senior Secretary of the American Board, then said to Dr. Atkinson: "Repeat that as often as you can, wherever you go." Honorable William E. Dodge, of New York, Vice-President of the Board, said: "I want you to give these facts, with their business and National aspects before the New York Chamber of Commerce," Mr. Dodge being President of that Chamber of Commerce at the time. Dr. Atkinson did so; the address was well received, and was

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He also worked earnestly to develop the resources of the country, because he believed that the development of the country would be the development of Christ's Kingdom in it. Hence, as he traveled so much over the country, he noted the resources, and wrote much, especially for the *Oregonian*, on these subjects during the building of the Northern Pacific Railroad. He often introduced the facts and figures thus obtained into his Home Missionary and religious reports, to induce the churches to greater activity. He was urged to do this, because, as one person told him: "What you write, we can believe, but we are very doubtful about what the Northern Pacific Railroad Company, or its agents write, because they color so much, in order to draw hither an immigration, and so build up themselves." A number of these articles were gathered into a pamphlet, which passed through a second edition. It was also translated into German, and circulated in Germany, read by those capitalists, who, it is said, were, by means of it, led to invest in the road, but without whose help it would not then have been completed, and this was the actual cause of the completion of the road at that time.

Thus he became thoroughly posted in regard to the country, as probably very few men were. The following item will show what estimate was put upon him in this respect by Senator J. H. Mitchell, and yet, Dr. Atkinson felt obliged, at times, to oppose Senator Mitchell.

In 1888, Honorable William F. Switzler, chief of the Bureau of Statistics at Washington, D. C., was preparing for publication a report of the internal commerce, embracing the States and Territories of the Pacific Slope. This report dealt with the inception,

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and the Northwestern Coast, including some remarks about Alaska, December 3, 1868, 8vo., 17 pages. New York, 1868.

3. A sketch of the life of Rev. W. M. Stewart, 8vo., 4 pages. Portland, Oregon, 1876.

4. The American Colonist in Oregon. An address before the Pioneer and Historical Society of Oregon, at Astoria in 1876, 8vo., 8 pages. Astoria, 1876.

5. Funeral Discourse of Rev. E. Walker, 8vo., 8 pages. Portland, Oregon, 1877.

6. The First Day Sabbath — Its Law, a sermon, 8vo., 15 pages. Portland, Oregon, 1878.

7. Funeral Discourse of Mrs. M. F. Eells, 8vo., 6 pages. Portland, Oregon, 1878.

8. The Northwest Coast, including Oregon, Washington and Idaho. A series of articles upon the Northern Pacific Railroad, in its relations to the basins of the Columbia and Puget Sound. First published in the *Oregonian*. 8vo., 56 pages. Portland, Oregon, 1878.

9. The Sign and Seal of the Sacrament. A sermon, 16mo., 13 pages.

11. Occasional Address before the Oregon Pioneer Association, at Portland, 1880, 8vo., 11 pages. Salem Oregon, 1880.

12. Funeral Discourse of Mrs. I. W. Case, 8vo., 15 pages. Portland, Oregon, 1882.

13. A Centennial Sketch of Pacific University, 1876.

14. A Memorial Sketch of Tualatin Academy and Pacific University, during forty years, 8vo., 16 pages. Portland, Oregon, 1888.

In December, 1888, Mrs. Atkinson was taken with pneumonia, and during her sickness of six weeks, her husband was unremitting in his care of her, having been her chief nurse. This care and anxiety told on

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D. D., President of Pacific University, and the singing of "Rock of Ages," by the choir, and he was laid to rest in the Riverview Cemetery.

Appropriate resolutions in regard to him have been passed by the American Home Missionary Society, the Congregational Associations of Oregon, Puget Sound, and Mid-Columbia, the First Church of Portland, the trustees of Tualatin Academy and Pacific University, Whitman College, and others, nearly all of which, together with the funeral sermon, and affectionate tributes to his memory by various newspapers and eminent individuals, have been gathered and published "in memoriam," by his family.

Dr. Atkinson and wife had six children, two only of whom survive him. Sophia was born at Oregon City, September 12, 1848, and died the same day. George H. was born September 16, 1849, and graduated at Dartmouth College, New Hampshire, in 1871, after which he studied medicine and became a prominent physician and surgeon of Brooklyn, New York, where he died December 27, 1884.

Anna Sophia, was born October 24, 1851, graduated at Mill's Seminary, California, in 1869, married Frank M. Warren, of Portland, Oregon, where she now lives. Edward M., was born December 23, 1854, graduated at Pacific University in 1876, studied law in New York City, where he was admitted to the bar, and is now practicing law in Portland. Sarah Frances, was born November 11, 1856, and died October 18, 1860. Charles William, was born December 11, 1858, and died August 27, 1859.

They also adopted two children, September 16, 1848, Permelia Wheeler, who was born September 2, 1848, and who died September 22, 1848; and Martha

Wheeler, who was born February 2, 1841, married R. W. Shaw, M. D., January 1, 1860, and who died at Bath, Illinois, March 2, 1873.

Dr. Atkinson has been called a many sided man, and this sketch shows it to be true. He was a thorough Congregationalist because he believed Congregationalism to be founded on the Bible and Christ, and yet he was fraternal with other denominations, and worked with them in the week of prayer, revivals, the Young Men's Christian Association, and many other ways, because he believed that was a part of Christ's Spirit.

In the words of Dr. S. H. Willey: "The study of the career of Dr. Atkinson on this Coast is itself an inspiration. It is a lesson of heroic courage. It is a lesson of fixedness of purpose to overcome great difficulties. It is a lesson of willingness to work on year after year, while seeing but comparatively small results. It is a lesson of contentment in a remote, lonely, and for a time, obscure field, and nobody ever heard him complaining that after five or ten years of hard service, he was not called to a more prominent place. He worked on till he made the place itself prominent. He knew how to fight his way, and maintain his position on small means, and yet be generous, and later on he has shown in the use of larger means the same proportionate generosity." *

An editorial of the same date, in the same paper, said: "His erect person, well-rounded form, manly bearing, facile speech, searching eye, receptive disposition, kindly interest, tender feeling, modest mien, and all the sweeter and better characteristics of a Christian

* *Pacific*, March 6, 1889.

gentleman did not fail to make their impression upon all who came in contact with him. His nature had depth and his mind had breadth."

In 1887, he and the author were a committee to compare a copy of all the minutes of Tualatin Academy and Pacific University with the original. Two days were steadily spent at his house in this work. When all had been read over, from the first to the last, Dr. Atkinson said: "What verse in the Bible does this make you think of?" The author replied: "I do not know." Again he said: "Does it not make you think of some special verse?" Again the author replied: "I can't think of any." Then the Doctor said: "Does it not made you think of this one: 'We must through much tribulation enter into the kingdom of God?'"

It is probable that in his life he was often reminded of this verse. Naturally pleasant, he did not show his troubles to everyone, yet he had them. He organized churches sometimes to see them die, and to be blamed for having done so; he obtained ministers from the East who were discouraged because of the work, and who returned, finding fault with him; he worked for colleges in a way which he believed to be best, but which did not always agree with others who worked for the same object, so that they censured him; he wrote to develop the resources of the country, to be held up by an atheistic newspaper to derision. He had his tribulations, many and severe, so that he knew what completely sleepless nights were, but he passed through them all, and through them he has entered into the kingdom of God. He rests from his labors, but most truly his works do follow him, and will follow him through time and eternity.